

The
Ceremonies
of
HOLY WEEK



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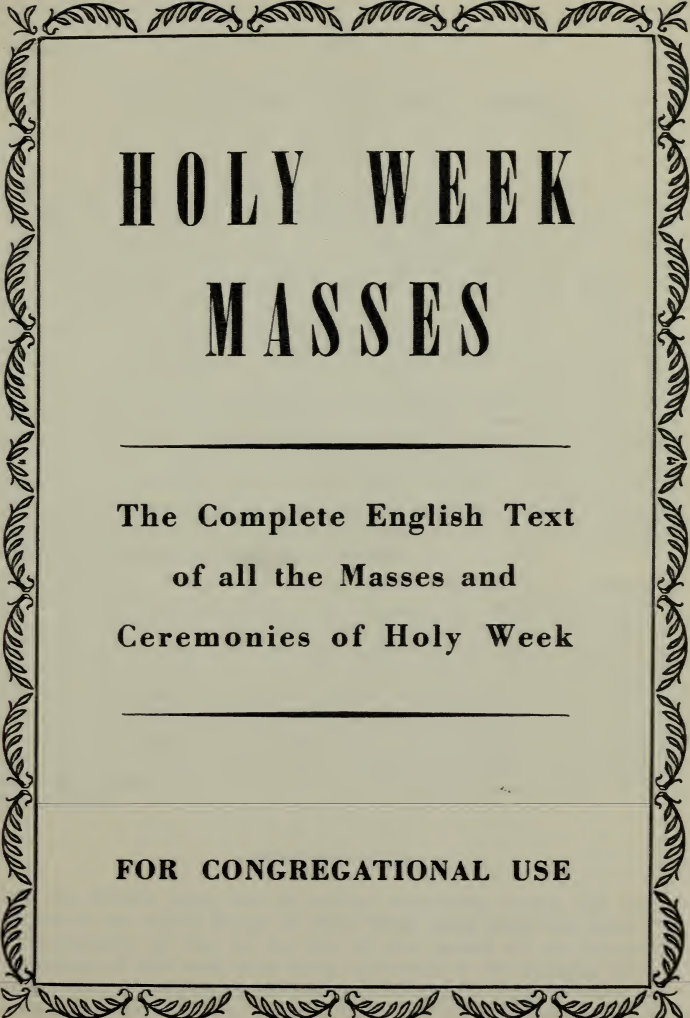
**JOHN A. GOODWINE, J.C.D.
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**✠ FRANCIS CARDINAL SPELLMAN
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HOLY WEEK MASSES

**The Complete English Text
of all the Masses and
Ceremonies of Holy Week**

FOR CONGREGATIONAL USE

THE LITURGY OF HOLY WEEK

ORIGIN

From the days of the Apostles down to the present time our Holy Mother the Church has never ceased to recall and venerate the sacred mysteries of the Passion, Death, and Resurrection of our Lord Jesus Christ. For without doubt these are the greatest among the mysteries of our Redemption. Deserving of special mention in this regard are those three days, which from the very first the Church annually dedicated to the memory of these central mysteries . . . the Friday, Saturday, and Sunday in honor of the "crucified, buried, and risen Christ," as this Triduum is so aptly described by St. Augustine (Ep. 55, 14). To this Triduum was joined before long the solemn commemoration on Thursday of the institution of the most Holy Eucharist and finally on the Sunday immediately preceding the liturgical celebration of the triumphant entrance of our Lord as the Messianic King into the holy city of Jerusalem. From all this there resulted a liturgical week of a unique kind, which by reason of the excellence of the mysteries commemorated came to be called Holy Week and to be enriched with ceremonies the most splendid and inspiring.

In the beginning the various rites proper to this week were celebrated on the day and at the hour, that the events commemorated took place. Thus, the institution of the most Holy Eucharist was recalled by the solemn Mass in honor of the Last Supper of the Lord, which was celebrated on Thursday of Holy Week and precisely in the evening of that day. The special liturgical function in honor of the Passion and Death of the Lord was held on Friday and precisely in the afternoon of that day. Finally, on Holy Saturday and precisely in the evening was begun the solemn vigil, the celebration of which was prolonged until the following morning when it terminated in the joy of the Resurrection.

INNOVATIONS

In the Middle Ages, due to various concurring causes, the time-element in the sacred liturgy of Holy Week came more and more to be anticipated, so that by the end of that period all the liturgical solemnities of this week were being celebrated in the morning hours. As a result, a measure of discord was introduced between what the Gospel narrated and the corresponding liturgical representations. All

this was particularly true of the solemn liturgy of the paschal vigil. The original clearness of this rite, by being wrenched from its proper nocturnal setting, was to a notable extent obscured, due to the fact that its terminology and symbolism in many instances no longer seemed to apply. Then too there was the further fact of the untimely anticipation of the joy of Easter Sunday on Holy Saturday, the latter day being thus divested of the mournful character that had been proper to it as the day dedicated to the memory of the sojourn of our Lord in the tomb.

Yet another change was introduced in still more recent times. From a pastoral standpoint this change had more serious consequences. Holy Thursday, Good Friday, and Holy Saturday had previously for many centuries been numbered among the holydays of the Church. Being obliged to abstain from servile work, the entire Christian people was thus able to attend the sacred ceremonies of these days. Then came the greatly altered social conditions of the seventeenth century, as a result of which the Roman Pontiffs found it necessary to diminish the number of holydays. Included in the holydays thus eliminated were the Thursday, Friday, and Saturday of Holy Week, which Pope Urban VIII was constrained to reduce to the rank of ferial days on Sept. 24, 1642.

NEED OF REFORM

With the removal of the last three days of Holy Week from the category of the holydays of the Church, the attendance of the faithful at the solemn ceremonies of these days necessarily decreased. The principal reason for all this was undoubtedly the long-established custom which necessitated holding these ceremonies during the morning hours, the very hours that on working days are given everywhere to school, to labor in the factories, and to public business of every kind. Hence, any large-scale attendance at religious services during these hours could hardly be expected, so that up to the present time it has been the common and almost universal experience to see the solemn and important liturgical functions of the last three days of Holy Week performed by the clergy in churches almost empty of worshippers. This certainly was greatly to be deplored. For the liturgical rites of Holy Week are endowed, not only with a singular dignity, but also with a special sacramental power and efficacy for the nourishment of the Christian life. Nor could these rites be in any way adequately compensated for by the performance in the afternoon or evening hours of these three days of certain pious and salutary but nevertheless extraliturgical exercises of devotion.

THE REFORM OF POPE PIUS XII

On Nov. 16, 1955 our Holy Father Pius XII, now gloriously reigning, gave to the Church of the Roman Rite a new liturgical book entitled *The Restored Ordo of Holy Week*. This book was occasioned by the numerous petitions addressed in recent years to the Holy See to remedy the situation referred to above, whereby the faithful were for the most part prevented from assisting at the solemn ceremonies of Holy Week as a result of their being celebrated in the morning rather than in the afternoon or evening hours. These petitions came from men of great learning in the liturgical field, from priests having the care of souls, and especially from Bishops throughout the world. The new book had been preceded by an experiment in regard to the Holy Saturday services, which experiment was left to the discretion of the Bishop in each diocese. This experiment was called the *Restored Easter-Vigil Rite*. Permission for it was granted on Feb. 9, 1951 for the first time. But the permission was good for that year only. It was renewed for the three following years on Jan. 11, 1952 and for the year 1955 on Jan. 15, 1955. So great was the success of this experiment and so universal the desire that the reform be made permanent and that a similar reform be instituted in regard to the entire liturgy of Holy Week, that our Holy Father Pius XII set up a special Commission to study the feasibility of such a reform. The result was the above-mentioned "*Restored Ordo of Holy Week*."

The purpose of the "*Restored Ordo*" is that the venerable liturgy of Holy Week should be again celebrated at a time of day which is proper and fitting and according to the practice in the earlier ages of the Church and that the faithful should therefore be able to assist at these functions with greater ease and devotion and spiritual profit.

ORDINARY OF THE MASS

PRAYERS AT THE FOOT OF THE ALTAR

Priest: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Priest: I will go up to the altar of God.

Response: To God, the giver of youth and happiness.

P: Our help is in the name of the Lord.

R: Who made heaven and earth.

P: I confess to almighty God, etc.

R: May almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

P: Amen.

R: I confess to almighty God, to blessed Mary, ever-virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you Father; that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever-virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to the Lord our God for me.

P: May almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

R: Amen.

P: May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R: Amen.

P: Thou wilt relent, O God, and bring us to life.

R: And Thy people will rejoice in Thee.

P: Show us Thy mercy, Lord.

R: And grant us Thy salvation.

P: Lord, heed my prayer.

R: And let my cry be heard by Thee.

P: The Lord be with you.

R: And with you.

P: Let us pray.

While the priest ascends to the altar, he says:

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure hearts into the Holy of Holies. Through Christ our Lord. Amen.

While the priest kisses the altar, he says:

We beseech Thee, O Lord, by the merits of Thy saints, whose relics

are in our altar, and of all the saints, that Thou wouldst vouchsafe to forgive us all our sins. Amen.

Continue with the Introit Antiphon in today's Mass.

KYRIE ELEISON

Each petition is repeated three times.

Lord have mercy.
Christ have mercy.
Lord have mercy.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

GLORIA

To be said only on Holy Thursday and for the Mass of the Easter Vigil.

Glory be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, We give Thee thanks for Thy great glory. Lord God, heavenly King, God the almighty Father. Lord Jesus Christ, only-begotten Son. Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us; Thou who takest away the sins of the world, receive our prayer; Thou who sittest at the right hand of the Father, have mercy upon us. For Thou alone art the Holy One. Thou alone art Lord. Thou, Jesus Christ, alone art the Most High, with the Holy Ghost, in the glory of God the Father. Amen.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Continue with the Collect, Epistle and Gradual in today's Mass.

The following prayers are said before the Gospel or Passion.

Cleanse my heart and my lips, O almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal; deign of Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Lord, grant Thy blessing. The Lord be in my heart and on my lips, that I may worthily and fittingly proclaim His holy Gospel. Amen.

Continue with the Gospel or Passion in today's Mass.

CREED

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God; begotten, not made, of one essence with the Father; through Whom all things were made. He for us men, and for our salvation, came down from heaven, (*Here all genuflect*), and was incarnate by the Holy Ghost from the virgin Mary; and was made man. He was also crucified

for our sake under Pontius Pilate: suffered, and was buried. And the third day He rose again according to the scriptures. And He ascended into heaven, and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead; and of His reign there will be no end. I believe too in the Holy Spirit, Lord and life-giver, who proceeds from the Father and the Son; Who together with the Father and the Son is adored and glorified; Who spoke through the prophets. And I believe in one holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins. And I look forward to the resurrection of the dead, and the life of the world to come. Amen.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Continue with the Offertory Antiphon in today's Mass.

OFFERTORY PRAYERS

The priest elevates the paten with the host and says:

Holy Father, almighty, everlasting God, accept this unblemished sacrificial offering, which I, Thy unworthy servant, make to Thee, my living and true God, for my countless sins, offences, and neglects, and on behalf of all who are present here; likewise for all believing Christians, living and dead. Accept it for their good and mine, so that it may save us and bring us to everlasting life. Amen.

Wine and water are poured into the chalice. The priest says, while blessing and pouring the water:

O God, by whom the dignity of human nature was wondrously established and yet more wondrously restored, grant that through the sacramental rite of this water and wine we may have fellowship in the Godhead of Him who deigned to share our manhood, Jesus Christ, Thy Son, our Lord, Who is God, living and reigning with Thee in the unity of the Holy Spirit, for ever and ever. Amen.

While offering the chalice at the middle of the altar, the priest says:

We offer Thee, Lord, the chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the presence of Thy divine majesty for our own and the whole world's salvation. Amen.

Making the sign of the cross with the chalice, the priest places it upon the corporal and covers it with the pall. Bowing down slightly, he says:

Humbled in spirit and contrite of heart, may we find favor with Thee, Lord, and may our sacrifice be so offered in Thy sight this day that it may please Thee, Lord our God.

Come, Thou sanctifier, almighty, everlasting God, (*He blesses the oblation and continues*) and bless these sacrificial gifts, prepared for the glory of Thy holy name.

INCENSING AT SOLEMN MASS

And at Mass on Holy Thursday if it is sung.

At the intercession of blessed Michael the archangel, who stands at the right hand of the altar of incense, and of all His elect, may the Lord deign to bless this incense, and to accept its fragrant sweetness: through Christ our Lord. Amen.

With Thy own blessing, Lord, let this incense rise to Thee, and bring down upon us Thy mercy.

Welcome as incense-smoke, let my prayer rise up before Thee, Lord; when I lift up my hands, be it as acceptable as the evening sacrifice. Lord, set a guard on my mouth, a barrier to fence my lips, lest my heart turn to thoughts of evil, to cover sin with smooth names.

May the Lord kindle within us the fire of His love, and the flame of everlasting charity. Amen.

WASHING OF THE HANDS

With the pure in heart I will wash my hands clean, and take my place among them at Thy altar, Lord, listening there to the sound of Thy praises, telling the story of all Thy wonderful deeds. How well, Lord, I love Thy house in its beauty, the place where Thy own glory dwells! Lord, never count this soul for lost with the wicked, this life among the bloodthirsty: hands ever stained with guilt, palms ever itching for a bribe! Be it mine to guide my steps clear of wrong; deliver me in Thy mercy. My feet are set on firm ground; where Thy people gather, Lord, I will join in blessing Thy name.

(The Glory be to the Father . . . is added on Holy Saturday.)

PRAYER TO THE HOLY TRINITY

Holy Trinity, accept the offering we here make to Thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and to the honor of blessed Mary, ever-virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints. To them let it bring honor, to us salvation; and may they whom we are commemorating on earth deign to plead for us in heaven; through the same Christ our Lord. Amen.

ORATE FRATRES

The priest kisses the altar and turns to the people. He says:

Pray, brethren, that my sacrifice and yours may prove acceptable in the eyes of God the almighty Father.

His attendants answer:

May the Lord accept the sacrifice at your hands, to the praise and glory of His name, for our welfare also, and that of all His holy Church.

The celebrant answers: **Amen.**

Continue with the Secret in today's Mass.

PREFACE OF THE HOLY CROSS

P: For ever and ever.

R: Amen.

P: The Lord be with you.

R: And with you.

P: Lift up your hearts.

R: We lift our hearts to the Lord.

P: Let us give thanks to the Lord our God.

R: That is right and just.

**Per omnia saecula saeculorum.
Amen.**

Dominus vobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad Dominum.

**Gratias agamus Domino Deo
nostro.**

Dignum et justum est.

Right indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to Thee, O Lord, holy Father, almighty everlasting God. By Thy ordinance the salvation of mankind was accomplished on the wood of the Cross, so that life might rise again there where death had its beginning, and that he who conquered through a tree should on a tree himself be conquered; through Christ our Lord. It is through that same Christ our Lord that Thy majesty is praised by angels, adored by dominations, feared by powers; through Him that the heavens and the celestial virtues join with the blessed seraphim in one glad hymn of praise. We pray Thee let our voices blend with theirs, as we humbly praise Thee, singing:

Holy, Holy, Holy Lord God of hosts! Thy glory fills all heaven and earth. Hosanna in the heaven above! Blessed is He Who comes in the name of the Lord. Hosanna in the heaven above!

CANON OF THE MASS

And so, through Jesus Christ, Thy Son, our Lord, we humbly pray and beseech Thee, most gracious Father, to accept and bless: these offerings, these oblations, these holy, unblemished sacrificial gifts, which we offer Thee in the first place for Thy holy Catholic Church, praying that Thou wilt be pleased to keep and guide her in peace and unity throughout the world; together with Thy servant our Pope N., and N., our Bishop, and all right believing teachers of the catholic and apostolic faith.

MEMENTO OF THE LIVING

Remember, Lord, Thy servants N. and N. and all here present, whose faith and devotion are known to Thee, and all for whom we offer, or who themselves offer up this sacrifice in praise of Thee, on behalf of themselves and all who are theirs, for the redemption of their souls, to gain the hope of safety and well-being, and who pay homage to Thee, their living, true, eternal God.

* (Note special insertion for Holy Thursday and Holy Saturday.)

In the unity of holy fellowship* we reverence the memory, first, of the glorious ever-virgin Mary, Mother of our God and Lord Jesus Christ, and likewise that of Thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian; and of all Thy saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection: through the same Christ our Lord. Amen.

* **On Holy Thursday add:** we celebrate that most sacred day on which our Lord Jesus Christ was delivered up for us and also . . .

* **On Holy Saturday add:** we celebrate this most sacred night of our Lord Jesus Christ's resurrection in the flesh and also . . .

† (Note special insertion for Holy Thursday and Holy Saturday.)

And so, Lord, we Thy servants, and likewise Thy whole household, make this peace-offering, which we entreat Thee to accept.† Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered with the flock of Thy elect: through Christ our Lord. Amen.

† **On Holy Thursday add:** in memory of the day on which our Lord Jesus Christ committed to His disciples the celebration of the mystery of His Body and Blood.

† **On Holy Saturday add:** on behalf of those upon whom Thou hast deigned to bestow new life by water and the Holy Spirit, granting them forgiveness of all their sins.

We pray Thee, God, be pleased to make this same offering wholly blessed, to consecrate it and approve it, making it reasonable and acceptable, so that it may become for us the Body and Blood of Thy dearly beloved Son, our Lord Jesus Christ.

CONSECRATION OF THE BREAD

He, on the day before He suffered death, (**on Holy Thursday add:** for the salvation of us all, that is, today) took bread into His holy and worshipful hands, and lifting up His eyes to Thee, God, His almighty Father in heaven, and giving thanks to Thee, He blessed it, broke it, and gave it to His disciples, saying: Take, all of you, and eat of this,

FOR THIS IS MY BODY.

CONSECRATION OF THE WINE

In like manner, when He had supped, taking also this goodly cup into His holy and worshipful hands, and giving thanks to Thee, He blessed it, and gave it to His disciples, saying: Take, all of you, and drink of this,

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING COVENANT, A MYSTERY OF FAITH. IT SHALL BE SHED FOR YOU AND MANY OTHERS, SO THAT SINS MAY BE FORGIVEN.

Whenever you shall do these things, you shall do them in memory of Me.

OFFERING OF CHRIST'S BODY AND BLOOD

And now, Lord, we Thy servants, and with us all Thy holy people, calling to mind the blessed passion of this same Christ, Thy Son, our Lord, likewise His resurrection from the grave, and glorious ascension into heaven, offer to Thy sovereign majesty, out of the gifts Thou hast bestowed upon us, a sacrifice that is pure, holy, and unblemished, the sacred bread of everlasting life, and the Cup of eternal salvation.

Deign to regard them with a favorable and gracious countenance, and to accept them as Thou wast pleased to accept the offerings of Thy good servant Abel, and the sacrifice of our father Abraham, and that which Thy great priest Melchisedech sacrificed to Thee, a holy offering, a victim without blemish.

Humbly we ask it of Thee, God almighty; bid these things be carried by the hands of Thy holy angel up to Thy altar on high, before the face of Thy divine majesty, so that those of us who by taking part in the sacrifice of this altar shall have received the sacred Body and Blood of Thy Son, may be filled with every grace and heavenly blessing: through the same Christ our Lord. Amen.

MEMENTO OF THE DEAD

Remember also, Lord, Thy servants N. and N., who have gone before us with the sign of faith and sleep the sleep of peace. To them, Lord, and to all who rest in Christ, grant, we entreat Thee, a place of cool repose, of light and peace: through the same Christ our Lord. Amen.

To us also, Thy sinful servants, who put our trust in Thy countless acts of mercy, deign to grant some share and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy saints. Into their company we pray Thee to admit us, not weighing our merits, but freely granting us forgiveness: through Christ our Lord.

It is ever through Him that all these good gifts, created so by Thee, Lord, are by Thee sanctified, endowed with life, blessed, and bestowed upon us.

Through Him, and with Him, and in Him, Thou, God, almighty Father, in the unity of the Holy Spirit, hast all honor and glory.

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

THE LORD'S PRAYER

Let us pray. Urged by our Savior's bidding, and schooled by His divine ordinance, we make bold to say:

P: Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation.

**Et ne nos inducas in
tentationem.**

R: But deliver us from evil.

Sed libera nos a malo.

P: Amen.

Deliver us, we pray Thee, Lord, from every evil, past, present, and to come, and at the intercession of the blessed and glorious ever-virgin Mary, Mother of God, of Thy blessed apostles Peter and Paul, of Andrew, and of all the saints, be pleased to grant peace in our days, so that with the manifold help of Thy compassion we may be ever free from sin and safe from all disquiet.

The priest breaks the Host in two halves.

Through the same Jesus Christ, Thy Son, our Lord.

He then breaks a small particle from one half of the Host.

Who is God, living and reigning with Thee in the unity of the Holy Spirit:

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

Making the sign of the cross with the particle of the Host, the priest says:

P: The peace of the Lord be
always with you.

**Pax Domini sit semper
vobiscum.**

R: And with you.

Et cum spiritu tuo.

Dropping the particle into the chalice, he continues:

May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.

AGNUS DEI

Lamb of God, Who takest away
the sins of the world, have
mercy on us. (Said twice)

**Agnus Dei, qui tollis peccata
mundi, miserere nobis.**

Lamb of God, Who takest away
the sins of the world, give us
peace.

**Agnus Dei, qui tollis peccata
mundi, dona nobis pacem.**

On Holy Thursday the first response is read three times. On Holy Saturday the Agnus Dei is omitted.

PRAYER FOR PEACE

Lord Jesus Christ, who didst say to Thy apostles: I leave peace with you; it is My own peace that I give you: look not upon my sins but upon Thy Church's faith, and deign to give her peace and unity in accordance with Thy will: Thou who art God, living and reigning for ever and ever. Amen.

If the kiss of peace is given, the greeting is:

P: Peace be with you.

R: And with you.

On Holy Thursday and on Holy Saturday the Prayer for Peace and the Kiss of Peace are omitted.

COMMUNION PRAYERS

Lord Jesus Christ, Son of the living God, Who, by the Father's will and the co-operation of the Holy Spirit, didst by Thy death bring life to the world, deliver me by this most holy Body and Blood of Thine from all my sins and from every evil. Make me always cling to Thy commandments, and never allow me to be parted from Thee: who with the selfsame God the Father and the Holy Spirit art God, living and reigning for ever and ever. Amen.

Let not the partaking of Thy Body, Lord Jesus Christ, which I, unworthy as I am, make bold to receive, turn against me into judgment and damnation, but through Thy loving kindness let it be for me a safeguard of mind and body, and in it let me find healing; Thou Who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. Amen.

I will take the Bread of Heaven, and will call upon the name of the Lord.

Lord, I am not worthy that Thou shouldst enter beneath my roof, but say only the word, and my soul shall be healed. (Repeated three times.)

Before receiving Communion, the priest says:

The Body of our Lord Jesus Christ preserve my soul for everlasting life. Amen.

Before drinking the Precious Blood, he says:

What return shall I make to the Lord for all that He has given me? I will take the Chalice of salvation and invoke the name of the Lord. Praised be the Lord! When I invoke His name I am secure from my enemies.

The Blood of our Lord Jesus Christ preserve my soul for everlasting life. Amen.

Before Holy Communion is distributed the "Confiteor" is said, followed by the absolution, except on Holy Thursday. Facing the people and holding the Sacred Host in his hands, the Priest says

Behold the Lamb of God, behold Him who takes away the sins of the world.

and then three times:

Lord, I am not worthy that Thou shouldst come under my roof; but only say the word and my soul will be healed.

Placing the Host on each tongue, the Priest says:

May the Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

First Ablution

That which our mouths have taken, Lord, may we possess in purity of mind; and may the gift of the moment become for us an everlasting remedy.

Second Ablution

May Thy Body, Lord, which I have taken, and Thy Blood which I have drunk, cleave to every fiber of my being. Grant that no stain of sin may be left in me, now that I am renewed by this pure and holy sacrament: Who lives and reigns for ever and ever. Amen.

Continue with Communion and Post Communion in today's Mass.

THE BLESSING

P: The Lord be with you.

R: And with you.

P: Let us bless the Lord.

R: Thanks be to God.

Dominus vobiscum.

Et cum spiritu tuo.

Benedicamus Domino.

Deo gratias.

May the tribute of my homage be pleasing to Thee, holy Trinity Grant that the sacrifice which I, unworthy as I am, have offered in the presence of Thy majesty, may be acceptable to Thee. Through Thy mercy may it bring forgiveness to me and to all for whom I have offered it. Through Christ our Lord. Amen.

May Almighty God bless you: the Father, the Son, and the Holy Spirit.

R: Amen.

Amen.

LAST GOSPEL

P: The Lord be with you.

R: And with you.

P: The beginning of the holy
GOSPEL according to John.

R: Glory to Thee, Lord.

Dominicus vobiscum.

Et cum spiritu tuo.

**Initium sancti Evangelii
secundum Joannem.**

Gloria Tibi, Domine.

At the beginning of time the Word already was; and God had the Word abiding with Him, and the Word was God. He abode, at the beginning of time, with God. It was through Him that all things came into being, and without Him came nothing that has come to be. In Him there was life, and that life was the light of men. And the light shines in darkness, a darkness which was not able to master it. A man appeared, sent from God, whose name was John. He came for a witness, to bear witness to the light, so that through him all men might learn to believe. He was not the light; he was sent to bear witness to the light. There is One Who enlightens every soul born into the world; he was the true Light. He through whom the world was made, was in the world, and the world treated Him as a stranger. He came to what was His own, and they who were His own gave Him no welcome. But all those who did welcome Him He empowered to become the children of God, all those who believe in His name; their birth came, not from human stock, not from nature's will or man's, but from God. (*Genuflect*) And the Word was made flesh, and came to dwell among us; and we had sight of His glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

R: Thanks be to God.

Deo gratias.

PALM SUNDAY

This Sunday is designated in the Restored Ordo of Holy Week as "Second Sunday of Passiontide or Palm Sunday." It marks the beginning of Holy Week and is characterized by the liturgical celebration of the triumphant entrance of our Lord as the Messianic King into the holy city of Jerusalem. This event took place at the beginning of the last week of our Lord's earthly life. The story of it is told in the Gospel, which the Church reads to us today before the Procession. Further details of the story may be found in the Gospels according to the other three Evangelists.

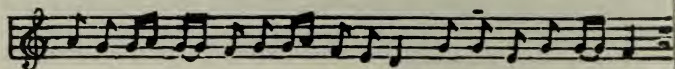
The liturgical celebration of our Lord's triumphant entrance into Jerusalem is divided into four parts. The first part is the Blessing of the Branches to be carried in the Procession. This part is very short. It consists of a single prayer by the priest over the branches, after which he sprinkles them with holy water and incenses them with blessed incense. This blessing is given by the priest, not at the altar, but at the table on which the branches are placed. He gives the blessing, facing out toward the people. The branches to be blessed may be given to the people before the function begins. The people may even procure their own branches and bring them with them to the church. In these two cases, the branches are blessed, while being held by the faithful in their hands.

The second part of the ceremony is the Distribution of the Branches to the clergy and the servers in the sanctuary and to the laity at the altar rail. But the Distribution to the laity at the rail is omitted, if their branches were distributed to them before the function began or if they brought their own branches to church. During the Distribution the choir or chanters shall sing Psalms 23 and 46, with an appropriate antiphon at the beginning and end of each Psalm and after each verse. When the Distribution is finished, the table is removed from the sanctuary and the priest washes his hands at the Epistle side.

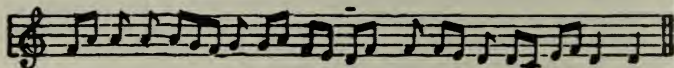
The third part of the ceremony is the solemn singing of the Gospel narrative, in which St. Matthew recounts the stupendous event that we commemorate. This is intended to inspire us with a great desire to join our voices also with those of the Jewish populace in acclaiming as our true King and Lord the meek and gentle Savior of mankind.

The fourth part of the ceremony is the solemn Procession. This is the climax of the entire rite and it should be performed with as great pomp and splendor as possible. The purpose of this Procession is to give all, both clergy and laity, an occasion of rendering a great public testimony of love and gratitude and of loyalty and fidelity to Christ

their King. Hence, a mere token procession of priest and servers is not enough. If at all possible, the laity also are urgently invited by the Church to take part in the Procession in as great numbers as possible. They must not be mere idle spectators but active participants. Nor is it enough, if the choir are the only ones to lend their voices to the sacred chants, as the Procession wends its solemn way. The laity also must join in, especially in singing the refrain of today's great hymn in honor of Christ the King:



Gló - ri - a, laus et ho - nor ti - bi sit, Rex Christe Red-emp - tor:



Cu - i pu - e - ri - le de - cus prompsit Ho - sán - na pi - um.

SECOND SUNDAY OF PASSIONTIDE or PALM SUNDAY

THE BLESSING OF PALMS

The following antiphon is sung while the priest enters the sanctuary.

Hosanna for the son of David!

Blessed is He Who comes in the name of the Lord!

The King of Israel!

Hosanna in the heaven above!

Standing at the table on which the palm is arranged, and facing the people, the priest proceeds to bless the palm.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

Bless these branches, Lord we pray Thee, and grant that what Thy people this day bodily perform in homage to Thee, they may spiritually perfect with the greatest devotion, by gaining a victory over the foe, and ardently loving every work of mercy: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

THE DISTRIBUTION OF PALMS

Then the priest sprinkles the branches with holy water and incenses them. Now comes the distribution of the branches to the clergy, the servers, and the people. During the distribution, the following antiphons and psalm-verses are sung (either shortening or repeating, according to the time required to distribute the branches):

ANTIPHON I (with Psalm 23)

Antiphon: The Jewish children bearing olive-branches went forth to meet the Lord, crying out, and saying, Hosanna in the heaven above!

The Lord's are the earth and its fullness;* the world and those who dwell in it. For He founded it upon the seas* and established it upon the rivers.

Repeated antiphon: The Jewish children bearing olive-branches went forth to meet the Lord, crying out, and saying, Hosanna in the heaven above!

Lift up, O gates, your lintels; reach up, you ancient portals,* that the King of glory may come in! Who is this King of glory?* The Lord, strong and mighty, the Lord, mighty in battle.

Repeated antiphon: The Jewish children, etc.

Lift up, O gates, your lintels; reach up, you ancient portals,* that the King of glory may come in! Who is this King of glory?* The Lord of hosts; He is the King of glory.

Repeated antiphon: The Jewish children, etc.

Glory be to the Father, and to the Son,* and to the Holy Spirit, as it was in the beginning, is now and ever shall be,* world without end. Amen.

Repeated antiphon: The Jewish children, etc.

ANTIPHON II (with Psalm 46)

Antiphon: The Jewish children spread their garments in the road, and cried out, saying, Hosanna for the Son of David; blessed is He Who comes in the name of the Lord.

All you peoples, clap your hands,* shout to God with cries of gladness, For the Lord, the Most High, the awesome* is the great King over all the earth.

Repeated antiphon: The Jewish children spread their garments in the road, and cried out, saying, Hosanna for the Son of David; blessed is He Who comes in the name of the Lord.

He brings peoples under us,* nations under our feet. He chooses for us our inheritance,* the glory of Jacob whom He loves.

Repeated antiphon: The Jewish children, etc.

God mounts His throne amid shouts of joy,* the Lord, amid trumpet blasts. Sing praise to God, sing praise;* sing praise to our King, sing praise.

Repeated antiphon: The Jewish children, etc.

For King of all the earth is God;* sing hymns of praise. God reigns over the nations,* God sits upon His holy throne.

Repeated antiphon: The Jewish children, etc.

The princes of the peoples are gathered together* with the people of the God of Abraham. For God's are the guardians of the earth;* He is supreme.

Repeated antiphon: The Jewish children, etc.

Glory be to the Father, and to the Son,* and to the Holy Spirit, as it was in the beginning, is now and ever shall be,* world without end. Amen.

Repeated antiphon: The Jewish children, etc.

THE GOSPEL

After the distribution, the table is removed and the priest ascends the altar and kisses it. Then the following Gospel is sung:

Continuation of the Holy
GOSPEL according to Matthew.

**Sequentia sancti Evangelii
secundum Matthaeum.**

R: Glory to Thee, Lord.

Gloria tibi, Domine.

At this time: When Jesus was near Jerusalem, and had reached Bethphage, which is close to Mount Olivet, He sent two of His disciples on an errand; Go into the village that faces you, He told them, and the first thing you will find there will be a she-ass tethered, and a foal at her side; untie them and bring them to Me. And if anyone speaks to you about it, tell him, The Lord has need of them, and he will let you have them without more ado. All this was so ordained, to fulfill the word spoken by the prophet: Tell the daughter of Sion, behold, thy king is coming to thee, humbly, riding on an ass, on a colt whose mother has borne the yoke. The disciples went and did as Jesus told them; they brought the she-ass and its colt, and saddled them with their garments, and bade Jesus mount. Most of the multitude spread their garments along the way, while others strewed the way with branches cut down from the trees. And the multitudes that went before Him and that followed after Him cried aloud, Hosanna for the Son of David, blessed is He Who comes in the name of the Lord.

THE PROCESSION OF PALMS

Having kissed the Gospel-book, the priest puts incense into the censer. Then he or the deacon invites the people:

P: Let us proceed in peace.

Procedamus in pace.

The people respond:

R: In the name of Christ. Amen.

In nomine Christi. Amen.

And the procession begins. First comes the unveiled cross, preceded by the censer-bearer and flanked by two servers with lighted candles; then servers and clergy and the priest; after them the people, carrying the blessed palm (or other) branches in their hands. During the procession, all or some of the following antiphons can be sung:

ANTIPHON I

The crowd goes out to meet the Redeemer with flowers and palms, and pays the homage due to a triumphant Conqueror; the nations proclaim the Son of God; and their voices rend the skies in praise of Christ: Hosanna.

ANTIPHON II

Let us believers join with the angels and the children to acclaim the Conqueror of death: Hosanna in the heaven above!

ANTIPHON III

A great crowd that had assembled for the festival cried to the Lord: Blessed is He Who comes in the name of the Lord; Hosanna in the heaven above!

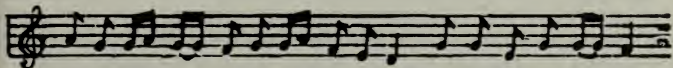
ANTIPHON IV

The whole company of His disciples began rejoicing and praising God for all the miracles they had seen. Blessed is the King, they said, Who comes in the name of the Lord; peace on earth, and glory above.

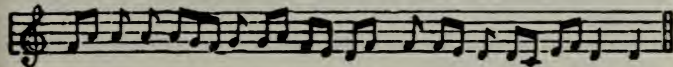
As the procession moves on, the following hymn is sung and, if possible, the people repeat the REFRAIN after each verse, as indicated.

HYMN TO CHRIST THE KING

Refrain:



Gló - ri - a, laus et ho - nor ti - bi sit, Rex Christe Red-emp - tor:
All glory, praise and honor to Thee, Redeemer King



Cu - i pu - e - ri - le de - cus prompsit Ho - sán - na pi - um.
To whom the lips of children made glad hosannas ring.

Choir: All glory, praise and honor, to Thee, Redeemer, King,
To Whom the lips of children made glad hosannas ring.

All: All glory, etc.

Choir: Thou art the King of Israel, Thou David's famous Son,
Who in the Lord's name comest, the King and blessed one.

All: All glory, etc.

Choir: Each company of angels hymns Thy praise on high,
And mortal man and all things created make reply.

All: All glory, etc.

Choir: The people of the Hebrews with palms to meet Thee went:
Our praise and prayer and anthems before Thee we present.

All: All glory, etc.

Choir: To Thee, before Thy Passion, they paid their meed of praise;
To Thee, now high exalted, our melody we raise.

All: All glory, etc.

Choir: Thou didst accept their praises, accept the prayers we bring,
Who in all good delightest, O good and gracious King.

All: All glory, etc.

ANTIPHON V

All greatly praise Thy name, and say: Blessed is He Who comes in
the name of the Lord. Hosanna in the heaven above!

Psalm 147

Glorify the Lord, O Jerusalem,* praise your God, O Sion.

For He has strengthened the bars of your gates,* He has blessed your
children within you.

He has granted peace in your borders;* with the best of wheat He
fills you.

He sends forth His command to the earth;* swiftly runs His word!
He spreads snow like wool;* frost He strews like ashes.

He scatters His hail like crumbs;* before His cold the waters freeze.

He sends His word and melts them,* He lets His breeze blow and the
waters run.

He has proclaimed His word to Jacob,* His statutes and His ordinances
to Israel.

He has not done thus for any other nation;* His ordinances He has
not made known to them.

Glory be to the Father, and to the Son,* and to the Holy Spirit, As it
was in the beginning, is now, and ever shall be,* world without end.

Amen.

Repeated antiphon: All greatly praise Thy name, and say: Blessed is He
Who comes in the name of the Lord. Hosanna in the heaven above!

ANTIPHON VI

With shining palm branches we cast ourselves down before the Lord as He comes: let us all hasten to meet Him, with songs and hymns, praising Him and singing: Blessed be the Lord.

ANTIPHON VII

Hail our King, Son of David, Redeemer of the world, Whom the prophets foretold would come as Savior of the house of Israel. For the Father sent You into the world to be its saving Victim, Whom all holy men have been waiting for since the beginning of the world, and now: Hosanna for the Son of David. Blessed is He Who comes in the name of the Lord. Hosanna in the heaven above!

As the procession nears its end, the last **ANTIPHON** is begun:

ANTIPHON VIII

As the Lord was entering the holy city, the Jewish children, proclaiming the resurrection of life and carrying palm-branches, cried: Hosanna in the heaven above! When the people heard that Jesus was coming to Jerusalem, they went out to meet Him. Carrying palm-branches, they kept crying out; Hosanna in the heaven above!

When the priest arrives at the altar, he says

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray,

Lord Jesus Christ, our King and Redeemer, in Whose honor we are carrying these branches and singing over and over festal hymns of praise, in Thy kindness let the grace of Thy blessing come down wherever these branches are carried, and may Thy right hand protect those whom it has ransomed by striking down the devils with their crimes and their lies! Who lives and reigns with God the Father in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

The priest removes his red vestments and puts on purple for Mass.

MASS FOR PALM SUNDAY

Begin with the Prayers at the foot of the altar on page 4

These are omitted in the Mass following the Blessing and Procession of Palms.

INTROIT ANTIPHON

Lord, do not stand at a distance, if Thou wouldst aid me; look to my defense: rescue me from the very mouth of the lion, the very horns of the wild oxen that have brought me thus low.

Psalm: My God, my God, look upon me: why hast Thou forsaken me? Why cannot my sinful words reach Thee, Who art my salvation?

Lord do not stand at a distance, if Thou wouldst aid me; look to my defense: rescue me from the very mouth of the lion, the very horns of the wild oxen that have brought me thus low.

Continue with the Kyrie on page 5

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

COLLECT

Almighty, everlasting God, by Whose ordinance our Savior took flesh and suffered crucifixion to give mankind a pattern of humility, grant us this boon, that, with the lesson of His endurance before us, we may be found worthy to have fellowship in His resurrection: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

EPISTLE

[To the Philippians.]

Brethren: yours is to be the same mind which Christ Jesus showed. His nature is, from the first, divine, and yet He did not see, in the rank of Godhead, a prize to be coveted; He dispossessed Himself, and took the nature of a slave, fashioned in the likeness of men, and presenting Himself to us in human form; and then He lowered His own dignity, accepted an obedience which brought Him to death, death on a cross. That is why God has raised Him to such a height, given Him that name which is greater than any other name; (*here all genuflect*) so that everything in heaven and on earth and under the earth must bend the knee before the name of Jesus, and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father.

R: Thanks be to God.

Deo Gratias.

GRADUAL

Thou dost hold me by my right hand: Thine to lead me in a way of Thy own choosing, Thine to take me up to Thyself in glory. What bounty God shows to Israel, to all upright hearts! Yet I came near to

losing my foothold, and felt the ground sink under my steps, so indignant was I over the good fortune of the sinners that flout His law.

TRACT

My, God, my God, look upon me; why hast Thou forsaken me? Why cannot my sinful words reach Thee, Who art my salvation? Thou does not answer, my God, when I cry out to Thee day and night, and I am patient still. Thou art there, none the less, dwelling in the holy place; Israel's ancient boast. It was in Thee that our fathers trusted, and Thou didst reward their trust by delivering them. They cried to Thee, and rescue came; no need to be ashamed of such trust as theirs. But I, poor worm, have no manhood left; I am a by-word to all, the laughing-stock of the rabble. All those who catch sight of me fall to mocking; mouthing insults, while they toss their heads in scorn: He committed himself to the Lord, why does not the Lord come to his rescue, and set His favorite free? They stand there watching me, gazing at me. They divide my spoils among them, cast lots for my garments. Rescue me from the very mouth of the lion, the very horns of the wild oxen that have brought me thus low. Praise the Lord, all you that are His worshippers; honor to Him, from the sons of Jacob. The Lord will claim for His own a generation that is still to come; heaven itself will make known His faithfulness. To a people yet to be born, a people of the Lord's own founding.

Continue with "Cleanse my heart . . ." on page 5

THE PASSION

[According to Matthew.]

At that time: Jesus came, and His disciples with Him, to a plot of land called Gethsemani; and He said to His disciples, Sit down here, while I go in there and pray. But He took Peter and the sons of Zebedee with Him. And now He grew sorrowful and dismayed, and said, My soul is ready to die with sorrow; do you abide here, and watch with Me. When He had gone a little further, He fell upon His face in prayer, and said, My Father, if it is possible, let this chalice pass Me by; only as Thy will is, not as Mine is. Then He went back to His disciples, to find them asleep; and He said to Peter, Had you no strength, then, to watch with Me even for an hour? Watch and pray, that you may not enter into temptation; the spirit is willing enough, but the flesh is weak. Then He went back again, and prayed a second time; and His prayer was, My Father, if this chalice may not pass Me by, but I must drink it, then Thy will be done. And once more

He found His disciples asleep when He came to them, so heavy their eyelids were; this time He went away without disturbing them, and made His third prayer, using the same words. After that He returned to His disciples, and said to them, Sleep and take your rest hereafter; as I speak, the time draws near when the Son of Man is to be betrayed into the hands of sinners. Rise up, let us go on our way; already, he that is to betray Me is close at hand. And all at once, while He was speaking, Judas, who was one of the twelve, came near; with him was a great multitude carrying swords and clubs, who had been sent by the chief priests and the elders of the people. The traitor had appointed them a signal, saying, It is none other than the man whom I shall greet with a kiss; hold Him fast. No sooner, then, had he come near to Jesus than he said, Hail, Master, and kissed Him. Jesus said to him, My friend, on what errand has thou come? Then they came forward and laid their hands on Jesus, and held Him fast. And at that, one of those who were with Jesus lifted a hand to draw his sword, and smote one of the high priest's servants with it, cutting off his ear. Whereupon Jesus said to him, Put thy sword back into its place; all those who take up the sword will perish by the sword. Dost thou doubt that if I call upon My Father, even now, He will send more than twelve legions of angels to My side? But how, were it so, should the scriptures be fulfilled, which have prophesied that all must be as it is? And Jesus said to the multitude at that hour, You have come out to My arrest with swords and clubs, as if I were a robber; and yet I used to sit teaching in the temple close to you, day after day, and you never laid hands on Me. All this was so ordained, to fulfill what was written by the prophets. And now all His disciples abandoned Him, and fled. And those who had arrested Jesus led Him away into the presence of the high priest, Caiphas, where the scribes and the elders had assembled. Yet Peter followed Him at a long distance, as far as the high priest's palace; where he went in and sat among the servants, to see the end. The chief priests and elders and all the Council tried to find false testimony against Jesus, such as would compass His death. But they could find none, although many came forward falsely accusing Him; until at last two false accusers came forward who declared, This man said, I have power to destroy the temple of God and raise it again in three days. Then the high priest stood up, and asked Him, Hast thou no answer to make to the accusations these men bring against Thee? Jesus was silent; and the high priest said to Him openly, I adjure Thee by the living God to tell us whether Thou art the Christ, the Son of God? Jesus answered, Thy own lips have said it. And moreover I tell you this, you will see the Son of Man again, when He is seated at the right hand of God's power, and comes on the clouds of heaven. At this, the high priest tore His garments, and said, He has blasphemed;

what further need have we of witnesses? Mark well, you have heard His blasphemy for yourselves. What is your finding? And they answered, The penalty is death. Then they fell to spitting upon His face and buffeting Him and smiting Him on the cheek, saying as they did so, Show Thyself a prophet, Christ; tell us who it is that smote Thee. Meanwhile, Peter sat in the court without; and there a maidservant came up to him, and said, Thou wast with Jesus the Galilean. Whereupon he denied it before all the company; I do not know what thou meanest. And he went out into the porch, where a second maidservant saw him, and said, to the bystanders. This man, too, was with Jesus the Nazarene. And he made denial again with an oath, I know nothing of the man. But those who stood there came up to Peter soon afterwards, and said, It is certain that thou art one of them; even thy speech betrays thee. And with that he fell to calling curses on himself and swearing he knew nothing of the man; and thereupon the cock crew. Then Peter remembered the words of Jesus, how He had said, Before the cock crows, thou wilt thrice disown Me; and he went out, and wept bitterly. At daybreak, all the chief priests and elders of the people laid their plans for putting Jesus to death, and they led Him away in bonds, and gave Him up to the governor, Pontius Pilate. And now Judas, His betrayer, was full of remorse at seeing Him condemned, so that he brought back to the chief priests and elders their thirty pieces of silver, saying, I have sinned in betraying the blood of an innocent man. They answered: What is that to us? It concerns thee only. Whereupon he left them, throwing down the pieces of silver there in the temple, and went and hanged himself. The chief priests, thus recovering the money, said, It must not be put in the treasury, since it is the price of blood; and after the consultation, they used it to buy the potter's field, as a burial place for strangers; it is upon that account that the field has been called Haceldama, the Field of Blood, to this day. And so the word was fulfilled which was spoken by the prophet Jeremy, when he said, And they took the thirty pieces of silver, the price of one who was appraised, for men of the race of Israel appraised him, and bestowed them upon the potter's field, as the Lord had bidden me. But Jesus stood before the governor. And the governor asked Him, Art Thou the king of the Jews? Jesus told him, Thy own lips have said it. And when the chief priests and elders brought their accusations against Him, He made no answer. Then Pilate said to Him, Dost thou not hear all the testimony they bring against Thee? But Jesus would not answer any of their charges, so that the governor was full of astonishment. At the festival, the governor used to grant to the multitude the liberty of any one prisoner they should choose; and there was one notable prisoner then in custody, whose name was Barabbas; so, when they gathered about him, Pilate asked them, Whom shall

I release? Barabbas, or Jesus Who is called Christ? He knew well that they had only given Him up out of malice, and even as he sat on the judgment seat, his wife had sent him a message, Do not meddle with this innocent man; I dreamed to-day that I suffered much on His account. But the chief priests and elders had persuaded the multitude to ask for Barabbas and have Jesus put to death; and so, when the governor openly asked them, Which of the two would you have me release? They said, Barabbas. Pilate said to them, What am I to do, then, with Jesus, Who is called Christ? They said, Let Him be crucified. And when the governor said, Why, what wrong has He done? They cried louder than ever, Let Him be crucified. And so, finding that his good offices went for nothing, and the uproar only became worse, Pilate sent for water and washed his hands in full sight of the multitude, saying as he did so, I have no part in the death of this innocent man; it concerns you only. And the whole people answered, His blood be upon us, and upon our children. And with that he released Barabbas as they asked; Jesus he scourged, and gave Him up to be crucified. After this, the governor's soldiers took Jesus into the palace, and gathered the whole of their company about Him. First they stripped Him, and arrayed Him in a scarlet cloak; then they put on His head a crown which they had woven out of thorns, and a rod in His right hand, and mocked Him by kneeling down before Him, and saying, Hail, king of the Jews. And they spat upon Him, and took the rod from Him and beat Him over the head with it. At last they had done with mockery; stripping Him of the scarlet cloak, they put His own garments on Him, and led Him away to be crucified. As for His cross, they forced a man of Cyrene, Simon by name, whom they met on their way out, to carry it; and so they reached a place called Golgotha, that is, the place named after a skull. Here they offered Him a draught of wine, mixed with gall, which He tasted, but would not drink, and then crucified Him, dividing His garments among them by casting lots. The prophecy must be fulfilled. They divide My spoils among them, cast lots for My garments. There, then, they sat, keeping guard over Him. Over His head they set a written proclamation of His offense, This is Jesus, the king of the Jews: and with Him they crucified two thieves, one on His right and one on His left. The passers-by blasphemed against Him, tossing their heads, saying, Come now, Thou Who wouldst destroy the temple and build it up in three days, rescue Thyself; come down from that cross, if Thou art the Son of God. The chief priests, with the scribes and elders, mocked Him in the same way; He saved others, He cannot save Himself. If He is the king of Israel, He has but to come down from the cross, here and now, and we will believe in Him. He trusted in God. Let God, if He favors Him, succor Him now; He told us, I am the Son of God. Even the thieves who

were crucified with Him uttered the same taunts. From the sixth hour onwards there was darkness over all the earth until the ninth hour; and about the ninth hour Jesus cried out with a loud voice, Eli, Eli, lamma sabachthani? That is, My God, My God, why hast Thou forsaken Me? Hearing this, some of those who stood by said, He is calling upon Elias: and thereupon one of them ran to fetch a sponge, which he filled with vinegar and fixed upon a rod, and offered to let Him drink; the rest said, Wait, let us see whether Elias is to come and save Him. Then Jesus cried out again with a loud voice, and yielded up His spirit. (*Here all kneel and pause a little while.*)

And all at once, the veil of the temple was torn this way and that from the top to the bottom, and the earth shook, and the rocks parted asunder; and the graves were opened, and many bodies arose out of them, bodies of holy men gone to their rest: who, after His rising again, left their graves and went into the holy city, where they were seen by many. So that the centurion and those who kept guard over Jesus with him, when they perceived the earthquake and all that befell, were overcome with fear, saying, No doubt but this was the Son of God. Many women stood watching from far off; they had followed Jesus from Galilee, to minister to Him; among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And now it was evening, and a man came forward, by name Joseph, a rich man from Arimathea, who followed Jesus as a disciple like the rest; he it was who approached Pilate, and asked to have the body of Jesus, whereupon Pilate ordered that the body should be given up. Joseph took possession of the body, and wrapped it in a clean winding-sheet; then he buried it in a new grave, which he had fashioned for himself out of the rock, and left it there, rolling a great stone against the grave-door.

Continue with the Creed on page 5

A priest saying a second or a third Low Mass today is not obliged to repeat the reading of the entire Passion, but in its place he reads the following:

P: The Lord be with you.

R: And with you.

Continuation of the Holy
GOSPEL according to Matthew.

R: Glory to Thee, Lord.

Dominus vobiscum.

Et cum spiritu tuo.

**Sequentia sancti Evangelii
secundum Matthaeum.**

Gloria tibi, Domine.

After they crucified Jesus, from the sixth hour onwards there was darkness over all the earth until the ninth hour; and about the ninth hour Jesus cried out with a loud voice, Eli, Eli, lamma sabachthani?

that is, My God, My God, why hast Thou forsaken Me? Hearing this, some of those who stood by said, He is calling upon Elias: and thereupon one of them ran to fetch a sponge, which he filled with vinegar and fixed upon a rod, and offered to let Him drink; the rest said, Wait, let us see whether Elias is to come and save Him. Then Jesus cried out again with a loud voice, and yielded up His spirit. And all at once, the veil of the temple was torn this way and that from the top to the bottom, and the earth shook, and the rocks parted asunder; and the graves were opened, and many bodies arose out of them, bodies of holy men gone to their rest.

R: Praise to Thee, Christ.

Laus tibi Christe.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

OFFERTORY ANTIPHON

Naught else but shame and misery does my heart forebode. I look around for pity, where pity is none; for comfort, where there is no comfort to be found: they gave me gall to eat, and when I was thirsty they gave me vinegar to drink.

Continue with the Offertory Prayers on page 6

SECRET

Grant, we pray Thee, Lord, that the gift we set before Thy majesty may obtain for us the grace of devotion and ensure us an eternity of bliss: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

Continue with the Preface on page 8

COMMUNION ANTIPHON

Father, if this chalice may not pass me by, but I must drink it, then Thy will be done.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

POST COMMUNION

By the working of this sacrament, Lord, may our sins be purged away, and our just desires fulfilled. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

Continue with the Blessing on page 14

The Mass, which follows the Blessing of Palms and the Procession, ends with the Blessing on page 14; there is no Last Gospel.

Other Masses, where there is no Blessing of Palms and Procession, end with this gospel:

P: The Lord be with you.

R: And with you.

Continuation of the Holy

GOSPEL according to Matthew.

R: Glory to Thee, Lord.

Dominus vobiscum.

Et cum spiritu tuo.

**Sequentia sancti Evangelii
secundum Matthaeum.**

Gloria tibi, Domine.

At this time: When Jesus was near Jerusalem, and had reached Bethphage, which is close to Mount Olivet, He sent two of His disciples on an errand: Go into the village that faces you, He told them, and the first thing you will find there will be a she-ass tethered, and a foal at her side; untie them and bring them to Me. And if anyone speaks to you about it, tell him, The Lord has need of them, and he will let you have them without more ado. All this was so ordained, to fulfill the word spoken by the prophet: Tell the daughter of Sion, behold, thy king is coming to thee, humbly, riding on an ass, on a colt whose mother has borne the yoke. The disciples went and did as Jesus told them; they brought the she-ass and its colt, and saddled them with their garments, and bade Jesus mount. Most of the multitude spread their garments along the way, while others strewed the way with branches cut down from the trees. And the multitudes that went before Him and that followed after Him cried aloud, Hosanna for the Son of David, blessed is He Who comes in the name of the Lord.

R: Thanks be to God.

Deo Gratias.

MONDAY OF HOLY WEEK

Begin with the Prayers at the foot of the altar on page 4

INTROIT ANTIPHON

Lord, redress my wrongs: disarm the enemies who rise in arms against me: grip Thy weapons and Thy shield, bestir Thyself in my defense, Lord, my strong deliverer.

Psalm. Unsheathe Thy sword, and bar the way against my pursuers: whisper in my heart, I am here to save thee.

Lord, redress my wrongs: disarm the enemies who rise in arms against me: grip Thy weapons and Thy shield, bestir Thyself in my defense, Lord, my strong deliverer.

Continue with the Kyrie on page 5

P: The Lord be with you.

R: And with you.

Dominus vobiscum.

Et cum spiritu tuo.

Let us pray.

COLLECT

Grant we pray Thee, almighty God, that we who faint through weakness in so many difficulties, may recover, thanks to the sufferings of Thy only-begotten Son: Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

R: Amen.

Per omnia saecula saeculorum.

Amen.

EPISTLE

[From the prophet Isaias.]

At this time: Isaias said: An attentive ear the Lord God has given me, and I make no resistance; there is no shrinking from my task. I offered my body defenseless to the men who would smite me, my cheeks to those who plucked at my beard; I did not turn my face away when they reviled me and spat upon me. The Lord God is my helper, and that help cannot play me false; that is why I can meet them with a face unmoved as flint, I know well that I cannot suffer the shame of defeat. One stands by me to vindicate my cause. Who pleads against me? Let us meet to try the issue. Who is my accuser? Let him come forward. Here is the Lord God ready to aid me; who dares pass sentence against me now? See them all shrivel away like a garment the moth has eaten! Is there any of you who fears the Lord, and listens to his servant's message? Is there one who makes his way through dark places, with no glimmer of light? Then let him trust in the name of the Lord, and lean upon his God.

R: Thanks be to God.

Deo Gratias.

GRADUAL

Bestir Thyself, Lord, and take my part, give me speedy redress, O Lord my God. Unsheathe Thy sword, and bar the way against my pursuers.

TRACT

Lord, do not treat us as our sins deserve; do not exact the penalty of our wrong-doing. Lord, forget the long record of our sins, and haste in mercy to our side; never was need so sore as this. (*Here all genuflect.*) O God, our Savior, help us: deliver us, Lord, for the glory of Thy name, and pardon our sins for the sake of Thy own renown.

Continue with "Cleanse my heart . . ." on page 5

GOSPEL**P:** The Lord be with you.**R:** And with you.Continuation of the Holy
GOSPEL according to John.**R:** Glory to Thee, Lord.**Dominus vobiscum.****Et cum spiritu tuo.****Sequentia sancti Evangelii
secundum Joannem.****Gloria tibi, Domine.**

Six days before the paschal feast, Jesus went to Bethany. Bethany was the home of Lazarus, the dead man whom Jesus raised to life. And a feast was made for Him there, at which Martha was waiting at table, while Lazarus was one of the fellow-guests. And now Mary brought in a pound of pure spikenard ointment, which was very precious, and poured it over Jesus's feet, wiping His feet with her hair; the whole house was scented with the ointment. One of His disciples, the same Judas Iscariot who was to betray Him, said when he saw it, Why should not this ointment have been sold? It would have fetched three hundred silver pieces, and alms might have been given to the poor. He said this, not from any concern for the poor, but because he was a thief; he kept the common purse, and took what was put into it. And Jesus said, Let her alone; enough that she should keep it for the day when My body is prepared for burial. You have the poor among you always; I am not always among you. A great number of the Jews heard that He was there and went out there, not only on account of Jesus, but so as to have sight of Lazarus, whom He raised from the dead.

R: Praise to Thee, Christ.**P:** The Lord be with you.**R:** And with you.**Laus tibi, Christe.****Dominus vobiscum.****Et cum spiritu tuo.***Let us pray.***OFFERTORY ANTIPHON**

To Thee I fly for refuge, deliver me, Lord, from my enemies. Thou art my God, teach me to do Thy will.

*Continue with the Offertory Prayers on page 6***SECRET**

Lord, may these dedicated offerings cleanse us by their mighty power and bring us all the purer to Him Who created them: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

*Continue with the Preface on page 8***COMMUNION ANTIPHON**

Fill with shame and awe the men who delight in my misfortune: cover them with confusion and self-reproach, the enemies who speak evil against me.

P: The Lord be with you.

R: And with you.

Dominus vobiscum.

Et cum spiritu tuo.

Let us pray.

POST COMMUNION

Lord, may Thy sacrament warm us to a godly fervor, making us find pleasure alike in its performance and in its effect: Though our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

R: Amen.

Per omnia saecula saeculorum.

Amen.

PRAYER OVER THE PEOPLE

Let us pray. Bow down your heads before God.

Help us, God, our deliverer, and grant that we may come in joyful mood to celebrate the merciful restoration Thou hast granted us: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

R: Amen.

Per omnia saecula saeculorum.

Amen.

Continue with the Blessing on page 14

TUESDAY OF HOLY WEEK

Begin with the Prayers at the foot of the altar on page 4

INTROIT ANTIPHON

It is for us to glory in the cross of our Lord Jesus Christ, in Whom is our salvation, life and resurrection: through Whom we have been saved and set free.

Psalm. May God be merciful and bless us: may He smile graciously on us, and show us His mercy.

It is for us to glory in the cross of our Lord Jesus Christ, in Whom is our salvation, life and resurrection: through Whom we have been saved and set free.

Continue with the Kyrie on page 5

P: The Lord be with you.

R: And with you.

Dominus vobiscum.

Et cum spiritu tuo.

Let us pray.

COLLECT

Almighty, everlasting God, grant that we may so perform the sacred rites of the Lord's passion as to be counted worthy of Thy pardon: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

EPISTLE

[From the prophet Jeremias.]

At this time: Jeremias said, Thou, Lord, didst make it all known to me past doubt, warning me beforehand of their devices. Hitherto, I had been as unsuspecting as a cade lamb that is led off to the slaughter-house; I knew nothing of the plots they were hatching against me, as they whispered, Let us give him a taste of the gallows-tree; let us rid the world of him, so that his very name will be forgotten. But Thou, Lord, canst read the inmost thoughts of man's heart; let me live to see Thee punish them; to Thee, O Lord my God, I have made my plea known.

R: Thanks be to God.

Deo Gratias.

GRADUAL

What did I do, when they began to trouble me thus? I went clad in sackcloth, and humbled my pride with fasting, and all my prayer hid itself in my own bosom. Lord, redress my wrongs, disarm the enemies who rise in arms against me: grip Thy weapons and Thy shield, bestir Thyself in my defense.

Continue with "Cleanse my heart . . ." on page 5

THE PASSION

[According to Mark.]

At this time, Jesus and His disciples came to a plot of land called Gethsemani; and He said to His disciples, Sit down here, while I go and pray. But He took Peter and James and John with Him. And now He grew dismayed and distressed: He said to them, My soul is ready to die with sorrow; do you abide here, and keep watch. So He went forward a little, and fell on the ground, and prayed that if it were possible, the hour might pass Him by, saying, Abba, Father, all things are possible to Thee; take away this chalice from before Me; only as Thy will is, not as Mine is. Then He went back, and found them asleep; and He said to Peter, Simon, art thou sleeping? Hadst thou not strength to watch even for an hour? Watch and pray, that you may not enter into temptation; the spirit is willing enough, but the flesh is weak. Then He went away and prayed again, using the same words. And when He returned, once more He found them asleep, so heavy their eyelids were; and they did not know what answer to make

to Him. When He came the third time, He said to them, Sleep and take your rest hereafter. Enough; the time has come; behold, the Son of Man is to be betrayed into the hands of sinners. Rise up, let us go on our way; already, he that is to betray Me is close at hand. And thereupon, while He was speaking, Judas Iscariot, who was one of the twelve, came near; with him was a great multitude carrying swords and clubs, who had been sent by the chief priests and the scribes and the elders. The traitor had appointed them a signal, saying, It is none other than the Man whom I shall greet with a kiss; hold Him fast, and take Him away under guard. No sooner, then, had he come up than he went close to Jesus, saying, Hail Master, and kissed Him; and with that they laid their hands on Him, and held Him fast. And one of those who stood by drew his sword, and smote one of the high priest's servants with it, cutting off his ear. Then Jesus said to them aloud, You have come out to My arrest with swords and clubs, as if I were a robber; and yet I used to teach in the temple close to you, day after day, and you never laid hands on Me. But the scriptures must be fulfilled. And now all His disciples abandoned Him, and fled. There was a young man there following Him, who was wearing only a linen shirt on his bare body; and when they laid hold of him, left the shirt in their hands, and ran away from them naked. So they took Jesus into the presence of the high priests, and all the chief priests and elders and scribes were assembled about Him. Yet Peter followed at a long distance, right into the high priest's palace, where he sat with the servants by the fire, to warm himself. The high priest and all the Council tried to find an accusation against Jesus, such as would compass His death, but they could find none; many accused Him falsely, but their accusations did not agree. There were some who stood up and falsely accused Him thus: We heard Him say, I will destroy this temple that is made by men's hands, and in three days I will build another, with no hand of man to help me. But even so their accusations did not agree. Then the high priest stood up, and asked Jesus, Hast Thou no answer to the accusations against Thee? He was still silent, still did not answer; and the high priest questioned Him again, Art Thou the Christ, the Son of the Blessed God? Jesus said to him, I am. And you will see the Son of Man sitting at the right hand of God's power, and coming with the clouds of heaven. At this, the high priest tore his garments, and said, What further need have we of witnesses? You have heard His blasphemy for yourselves; what is your finding? And they all pronounced against Him a sentence of death. Then some of them fell to spitting upon Him, and covering His face while they buffeted Him and bade Him: Prophecy. The servants, too, caught Him with blows on the cheek. Meanwhile, Peter was in the court without, and one of the maid-servants of the high priest came by: she saw Peter warming himself,

and said, looking closely at him, Thou too wast with Jesus the Nazarene. Whereupon he denied it; I know nothing of it, I do not understand what thou meanest. Then he went out into the porch; and the cock crew. Again the maid looked at him, and said to the bystanders, This is one of them. And again he denied it. Then, a little while afterwards, the bystanders said to Peter, It is certain that thou art one of them; why, thou art a Galilean. And he fell to calling down curses on himself and swearing, I do not know the man you speak of. Then came the second cock-crow; and Peter remembered the word Jesus had said to him, Before the second cock-crow thou wilt thrice deny Me. And all at once he burst out weeping. No sooner had day broken, than the chief priests made their plans, with the elders and scribes and the whole Council; they took Jesus away in bonds and gave Him up to Pilate. And Pilate asked Him, Art Thou the King of the Jews? He answered him, Thy own lips have said it. And now the chief priests brought many accusations against Him, and Pilate questioned Him again, Dost Thou make no answer? See what a weight of accusation they bring against Thee. But Jesus still would not answer him, so Pilate was full of astonishment. At the festival, he used to grant them the liberty of any one prisoner they chose; and the man they called Barabbas was then in custody, with the rebels who had been guilty of murder during the rebellion. So, when the multitude came up towards him, and began to ask for the customary favor, Pilate answered them, Would you have me release the king of the Jews? He knew well that the chief priests had only given Him up out of malice. But the chief priests incited the multitude to ask for the release of Barabbas instead. Once more Pilate answered them, What would you have me do, then, with the king of the Jews? And they made a fresh cry of, Crucify Him. Pilate said to them, Why, what wrong has He done? But they cried all the more, Crucify Him. And so Pilate determined to humor the multitude, released Barabbas as they asked; Jesus he scourged, and gave Him up to be crucified. Then the soldiers led Him away into the court of the palace, and gathered there the whole of their company. They arrayed Him in a scarlet cloak, and put round His head a crown which they had woven out of thorns, and fell to greeting Him with, Hail, king of the Jews. And they beat Him over the head with a rod, and spat upon Him, and bowed their knees in worship of Him. At last they had done with mockery; stripping Him of the scarlet cloak, they put His own garments on Him, and led Him away to be crucified. As for His cross, they forced a passerby who was coming in from the country to carry it, one Simon of Cyrene, the father of Alexander and Rufus. And so they took Him to a place called Golgotha, which means, The place of a skull. Here they offered Him a draught of wine mixed with myrrh, which He would

not take; and then crucified Him, dividing His garments among them by casting lots, to decide which should fall to each. It was the third hour when they crucified Him. A proclamation of His offense was written up over Him, The king of the Jews; and with Him they crucified two thieves, one on the right and the other on His left, so fulfilling the words of scripture, And He was counted among the wrongdoers. The passers-by blasphemed against Him, shaking their heads and saying, Come now, Thou Who wouldst destroy the temple and build it up in three days, come down from that cross, and rescue Thyself. In the same way, the chief priests and scribes said mockingly to one another, He saved others, He cannot save Himself. Let Christ, the king of Israel, come down from the cross, here and now, so that we can see it and believe in Him. And the men who were crucified with Him uttered taunts against Him. When the sixth hour came, there was darkness over all the earth until the ninth hour; and at the ninth hour Jesus cried out with a loud voice, Eloi, Eloi, lamma sabacthani? which means, My God, My God, why hast Thou forsaken Me? Hearing this, some of those who stood by said, Why, He is calling upon Elias. And thereupon one of them ran off to fill a sponge with vinegar, and fixed it on a rod, and offered to let Him drink, saying, Wait, let us see whether Elias is to come and save Him. Then Jesus gave a loud cry, and yielded up His spirit.

(Here all kneel and pause a little while.)

And the veil of the temple was torn this way and that, from the top to the bottom. The centurion who stood in front of Him, perceiving that He so yielded up His spirit with a cry, said, No doubt but this was the Son of God. There were women there, who stood watching from far off; among them were Mary Magdalene, and Mary the Mother of James the less and of Joseph, and Salome. These used to follow Him and minister to Him when He was in Galilee, and there were many others who had come up with Him to Jerusalem. And now it was already evening; and because it was the day of preparation, that is, the day before the sabbath, a rich councillor, named Joseph of Arimathea, one of those who waited for God's kingdom, boldly went to Pilate, and asked to have the body of Jesus. Pilate, astonished that He should have died so soon, called the centurion to him, to ask if He was dead already, and when he heard the centurion's report, gave Joseph the body. Joseph took Him down, and wrapped Him in a winding-sheet which he had brought, and laid Him in a tomb cut out of the rock, rolling a stone against the door of the tomb.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

OFFERTORY ANTIPHON

Let us pray.

Preserve me, Lord, from the power of sinful men: save me from these lovers of oppression.

Continue with the Offertory Prayers on page 6

SECRET

Lord, may these sacrificial gifts, we pray Thee, restore us the more readily for having been set forth with healing fasts: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

Continue with Preface on page 8

COMMUNION ANTIPHON

The idlers at the city gates would taunt me, the drunkards would make a song of me over their wine. To Thee, Lord, I make my prayer; never man more needed Thy goodwill: listen to me, O God, full of mercy as Thou art.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

POST COMMUNION

Let us pray.

Almighty God, let Thy sanctifying graces cure our evil dispositions and provide us with never-failing remedies: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

PRAYER OVER THE PEOPLE

Let us pray. Bow down your heads before God.

May Thy mercy, God, preserve us from each stealthy return of our old selves, and make us capable of new holiness. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

Continue with the Blessing on page 14

WEDNESDAY OF HOLY WEEK

Begin with the Prayers at the foot of the altar on page 4

INTROIT ANTIPHON

Everything in heaven and on earth and under the earth must bend the knee before the name of Jesus: for the Lord accepted an obedience which brought Him to death, death on a cross; therefore the Lord Jesus Christ dwells in the glory of God the Father.

Psalm: O Lord, hear my prayer: and let my cry come unto Thee.

Everything in heaven and on earth and under the earth must bend the knee before the name of Jesus: for the Lord accepted an obedience which brought Him to death, death on a cross: therefore the Lord Jesus Christ dwells in the glory of God the Father.

Continue with the Kyrie on page 5

FIRST COLLECT

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

Let us pray.

Grant, we pray Thee, almighty God, that we who are continually afflicted by our own transgressions may be delivered by the sufferings of Thy only-begotten Son. Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

R: Amen.

Per omnia saecula saeculorum.

Amen.

LESSON

[From the prophet Isaias.

This is the message of the Lord God: A message to Queen Sion: Look, where thy Deliverer comes, look, how it comes with him, the reward of his labor! Who is this, coming from Edom, coming on the road from Bosra, with garments deep dyed? Who is this, so gaily clad, marching so valiantly? I am one who is faithful to his promises, a champion bringing deliverance. And why are thy garments stained with red? Why dost thou go clad like the men who tread out the wine-press? None other has trodden the wine-press but I only; out of all the nations, no champion came to stand at my side. I have been treading them down in my anger, trampling on them, full of vengeance; it is their blood that has been sprinkled on the clothes I wear, that is why I come in garments deep dyed. My heart told me the time has come for vengeance, that this was my destined year of ransom, and when I looked round, there was none to help me; I called vainly for aid. So it was my own arm that brought the deliverance I intended;

my own indignation that upheld me. I have trampled the peoples down in my anger, stunned them with my fury, and brought down their strength to the dust. Listen, while I tell again the story of the Lord's mercies, what renown the Lord has won; all the Lord our God has done for us.

R: Thanks be to God.

Deo Gratias.

GRADUAL

Do not turn Thy face away from Thy servant in this time of trouble, give a speedy answer to my prayer. O God, save me; see how the waters close about me, threatening my very life, one who sticks fast in deep mire, with no ground under his feet.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

SECOND COLLECT

Let us pray.

O God, who in order to drive the enemy's power away from us didst ordain that for our sakes Thy Son should undergo the torment of the cross, grant that we Thy servants may win the grace of rising up again with Him: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

EPISTLE

[From the prophet Isaias.]

In those days Isaias said: Lord, what credence can be won for such news as ours? Whom does it reach, this new revelation of the Lord's strength? He will watch this servant of His come into view, unregarded as a brushwood shoot, as a plant in waterless soil; no stateliness here, no majesty, no beauty, as we gaze upon Him, to win our hearts. No, here is One despised, let out of all human reckoning; bowed with misery, and no stranger to weakness; how should we recognize that face? How should we take any account of Him, a man so despised? Our weakness, and it was He who carried the weight of it, our miseries, and it was He who bore them. We thought of Him as men think of a leper, as one whom God has smitten and brought low, and all the while it was for our sins He was wounded, for our guilt He was crushed down; on Him fell the punishment that brought us peace, by His bruises we were healed. We were all strayed sheep, each following his own path, and the guilt that belonged to all of us God has laid

on Him. And if He is made a victim, He himself bows to the stroke; no word comes from Him. He might be a sheep that is being led away to the slaughterhouse, a lamb standing there dumb while it is shorn; no word from Him. Imprisoned, brought to judgment, and carried off, who shall recount His history? If He is cut off from the world of living men, it is because of my people's guilt that I have smitten Him. He must give up the wicked, to win that grave of His, sacrifice the rich, in return for the gift of death; the death of one who did no wrong, who never had treason on His lips. That He should be bowed down under a load of weakness was the Lord's express will: If He lays down His life in atonement for guilt, He shall be rewarded with long posterity, and the Lord's will shall prosper under His hand; in return for all the anguish He endured, He shall be rewarded to His heart's content. The Just One, my servant; through the knowledge of His, He shall justify many, on His own shoulders bearing their guilt. Many souls I will allot to Him as His prize. He shall dispute with great warriors their right to the spoil. Such is His due, Who has given Himself over to death, and let Himself be counted among the malefactors: borne those many sins, and made intercession for the guilty.

R: Thanks be to God.

Deo Gratias.

TRACT

O Lord, hear my prayer and let my cry come unto Thee. Do not turn Thy face away from me, but lend me Thy ear in time of affliction. Give me swift audience whenever I call upon Thee. See how this life of mine passes away like smoke, how this frame wastes as if melted in an oven. Drained of strength like grass the sun scorches, I leave my food untasted, forgotten. Surely Thou wilt bestir thyself, Lord, and give Sion redress: it is time now to take pity on her.

Continue with "Cleanse my heart . . ." on page 5

THE PASSION

[According to Luke.]

At that time: Jesus went out, as His custom was, to Mount Olivet, His disciples following Him. When He reached the place, He said to them, Pray that you may not enter into temptation. Then He parted from them, going a stone's throw off, and knelt down to pray, saying, Father, if it pleases Thee, take away this chalice from before Me; only as Thy will is, not as Mine is. And He had sight of an angel from heaven, encouraging Him. And now He was in an agony, and prayed still more earnestly; His sweat fell to the ground like thick drops of blood. When He rose from His prayer, He went back to His disciples,

and found that they were sleeping, overwrought with sorrow. He said to them, How can you sleep? Rise up and pray, so that you may not enter into temptation. Even as He spoke, a multitude came near; their guide was the man called Judas, one of the twelve, who came close to Jesus, to kiss Him. Jesus said to him, Judas, wouldst thou betray the Son of Man with a kiss? Then those who were about Him, seeing what would come of it, asked, Lord, shall we strike out with our swords? And one of them struck a servant of the high priest, and cut off his right ear. Jesus answered, Let them have their way in this. And He touched his ear, and healed him. Then Jesus said to the chief priests and the temple officers and elders who had come to find Him, Have you come out with swords and clubs, as if I were a robber? I was close to you in the temple, day after day, and you never laid hands on Me. But your time has come now, and darkness has its will. So they apprehended Him, and led Him away to the house of the high priest; and Peter followed at a long distance. They had lit a fire in the midst of the court, and were sitting round it; and there Peter sat among them. One of the maidservants, as she saw him sitting there in the fire-light, looked closely at him and said, This is one of those who were with Him. And he disowned Him, saying, Woman, I have no knowledge of Him. After a short while, another of the company said, when he caught sight of him, Thou too are one of them; and Peter said, Man, I am not. Then there was an interval of about an hour, before another man insisted, It is the truth that this fellow was in His company; why, he is a Galilean. Peter said, Man, I do not understand what thou meanest; and all at once, while the words were on his lips, the cock crew. And the Lord turned, and looked at Peter; and Peter remembered what the Lord had said to him, Before cock-crow, thou wilt thrice disown Me, And Peter went out, and wept bitterly. The men who held Jesus prisoner beat Him and mocked Him; they blindfolded Him and struck Him on the face, and then questioned Him, Come, prophesy; tell us who it is that smote Thee. And they used many other blasphemous words against Him. When day came, all the elders of the people, chief priests and scribes brought Him before their council and said to Him, If Thou art the Christ, tell us. He answered them, If I tell you, you will never believe Me: and if I ask you questions, I know you will not answer them, nor acquit Me. I will only tell you that a time is coming when the Son of Man will be seated in power at God's right hand. And they all said, Thou art, then, the Son of God? He told them, Your own lips have said that I am. And they said, What further need have we of witnesses? Then the whole assembly of them rose up and brought Him before Pilate, and there fell to accusing Him; We have discovered that this man is subverting the loyalty of our people, forbids the payment of tribute to Caesar, and

calls Himself Christ the king. And Pilate asked Him, Art Thou the king of the Jews? He answered him, Thy own lips have said it. Pilate said to the chief priests and the multitudes, I cannot discover any fault in this man. But they insisted, He rouses sedition among the people; He has gone round the whole of Judaea preaching, beginning in Galilee and ending here. Pilate, upon the mention of Galilee, asked whether the man was a Galilean; and learning that He belonged to Herod's jurisdiction, remitted His cause to Herod, who was also in Jerusalem at this time. Herod was overjoyed at seeing Jesus; for a long time he had been eager to have sight of Him, because he had heard so much of Him, and now he hoped to witness some miracle of His. He asked Him many questions, but could get no answer from Him, although the chief priests and scribes stood there, loudly accusing Him. So Herod and his attendants made a jest of Him, arraying Him in festal attire out of mockery, and sent Him back to Pilate. That day Herod and Pilate, who had hitherto been at enmity with one another, became friends. And now Pilate summoned the chief priests, and the rulers and the people, and said to them, You have brought this man before me as one who seduces the people from their allegiance; I examined Him in your presence, and could find no substance in any of the charges you bring against Him; nor could Herod, when I referred you to Him. It is plain that He has done nothing which deserves death. I will scourge Him, and then He shall go free. At the festival, he was obliged to grant them the liberty of one prisoner: but the whole concourse raised the cry. Away with this man; we must have Barabbas released. Barabbas was a man who had been thrown into prison for raising a revolt in the city, and for murder. Once more Pilate spoke to them offering to set Jesus at liberty; but they continued to answer with shouts of, Crucify Him, crucify Him. Then for the third time he said to them, Why, what wrong has He done? I can find no fault in Him that deserves death; I will scourge Him, and then He shall go free. But they, with loud cries, insisted on their demand that He should be crucified; and their voices carried the day; Pilate gave his assent that their request should be granted, releasing the man of their choice who had been imprisoned for revolt and murder, while he handed Jesus over to their will. As they led Him off, they caught hold of a man called Simon of Cyrene, who was coming in from the country, and loaded him with the cross, so that he should carry it after Jesus. Jesus was followed by a great multitude of the people, and also of women, who beat their breasts and mourned over Him; but He turned to them, and said, It is not for Me that you should weep, daughters of Jerusalem; you should weep for yourselves and your children. Behold, a time is coming when men will say, It is well for the barren, for the wombs that never bore children, and the breasts

that never suckled them. It is then that they will begin to say to the mountains, Fall on us, and to the hills, cover us. If it goes so hard with the tree that is still green, what will become of the tree that is already dried up? Two others, who were criminals, were led off with Him to be put to death. And when they reached the place which is named after the skull, they crucified Him there; and also the two criminals, one on His right and the other on His left. Jesus meanwhile was saying, Father, forgive them; they do not know what it is they are doing. And they divided His garments among themselves by lot. The people stood by, watching; and the rulers joined them in pouring scorn on Him; He saved others; if He is the Christ, God's chosen, let Him save Himself. The soldiers, too, mocked Him, when they came and offered Him vinegar, by saying, If Thou art the king of the Jews, save Thyself. A proclamation had been written up over Him in Greek, Latin, and Hebrew, This is the king of the Jews. And one of the two thieves who hung there fell to blaspheming against Him, saying, Save Thyself, and us too, if Thou art the Christ. But the other rebuked him; What, hast thou no fear of God, when thou art undergoing the same sentence? And we justly enough; we receive no more than the due reward of our deeds; but this man has done nothing amiss. Then he said to Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said to him, I promise thee, this day thou shalt be with Me in Paradise. It was about the sixth hour, and there was darkness over all the earth until the ninth hour. The sun was darkened, and the veil of the temple was torn in the midst: and Jesus said, crying with a loud voice, Father, into Thy hands: I commend My spirit; and yielded up His spirit as He said it.

(Here all kneel and pause a little while.)

And the centurion, when he saw what befell, gave glory to God, saying, This was indeed a just man. And the whole multitude of those who stood there watching it, when they saw the issue, went home beating their breasts. All His acquaintances, with the women who had followed Him from Galilee, watched while this happened, standing at a distance. And now a man called Joseph came forward, one of the councillors, a good and upright man, who had not taken part with the council and its doings; he was from Arimathea, a Jewish city, and was one of those who waited for the kingdom of God. He it was who approached Pilate, and asked to have the body of Jesus. This he took, and wrapped it in a winding-sheet, and laid it in a tomb fashioned out of the rock, in which no man had ever been buried.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

OFFERTORY ANTIPHON

Let us pray.

Hear my prayer, O Lord, and let my cry come unto Thee: Do not turn Thy face away from me.

Continue with the Offertory Prayers on page 6

SECRET

Accept, we pray Thee, Lord, the gift we offer, and graciously enable us who re-enact the sufferings of Thy Son, our Lord, to catch the tender spirit of the rite we are performing: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

Continue with Preface on page 8

COMMUNION ANTIPHON

I drink nothing but what comes to me mingled with my tears, so low Thou hast brought me, Who didst once lift me so high; I waste away like grass in the sun: Lord, Thou endurest forever; surely Thou wilt bestir Thyself, and give Sion redress; it is time now to take pity on her.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

POST COMMUNION

Let us pray.

Let Thy grace deepen our perceptions, all powerful God, and bring us faith to believe that through Thy Son's bodily death, to which this holy rite bears witness, Thou hast given us eternal life: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

PRAYER OVER THE PEOPLE

Let us pray. Bow down your heads before God.

Look favorably, Lord, we beg Thee, upon this family of Thine, for whose sake our Lord Jesus Christ did not hesitate to be betrayed into the hands of the wicked and to undergo the torment of the cross; Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

Continue with the Blessing on page 14

HOLY THURSDAY

Holy Thursday is the anniversary of that day, on which our Divine Savior partook of His last repast with His Apostles. That day was the "day before He suffered." What has made that Last Supper forever memorable, apart from the circumstance of its close proximity to our Lord's Passion and Death, was the greatness and the tenderness of the love, which He manifested on this occasion. For it was on this occasion, the most solemn moment of His earthly life, that He instituted the Sacrifice of the Mass and the Sacrament of Holy Communion and that He left with His Apostles the tremendous power whereby that Sacrifice and Sacrament might be perpetuated until the end of time. In that Sacrifice and Sacrament He gave us His very self, His Body and Blood that we might have them to offer to God as a most agreeable sacrifice and that we might nourish our souls with them unto life everlasting. It was on this occasion likewise, and indeed in intimate connection with His institution of the Eucharist and of the Priesthood, that our Lord washed the feet of His Apostles and spoke to them so feelingly on the necessity of fraternal charity. For Christ not only wished to manifest to His Church the great love He bore Her, but He desired also that the members of that Church should cultivate that same love in their dealings one with the other. If He, their Lord and Master though He was, did not hesitate to wash even the feet of His Apostles, so neither should even the greatest in His Church refuse to minister even to the lowliest.

The faithful are strongly exhorted to spend some time in adoration of the Blessed Sacrament after evening Mass of this day. This adoration shall take place at the Repository in the church. This Repository is a chapel or an altar inside the church, to which the small Hosts to be distributed in Communion on Good Friday are brought after the principal Mass of Holy Thursday. The chapel or altar is adorned with lights and flowers and precious white hangings, yet not too lavishly since a certain measure of severity in keeping with the liturgy of the day is to be observed. The public adoration at the Repository must be prolonged until midnight, at which hour the liturgical commemoration of the institution of the Eucharist is succeeded by that of the Passion and Death of the Lord.

Where the Washing of the Feet is performed after the Gospel of the principal Mass, the faithful should not lose sight of the profound significance of this sacred rite. For this solemn ceremony is a reminder to them of the commandment of the Lord on fraternal love. They are particularly urged to give fitting expressing to this love which should fill their hearts, by abounding in works of Christian charity on this day.

HOLY THURSDAY

Solemn Evening Mass of the Last Supper

The color of the vestments is white. Even though (due to local circumstances) the Mass is not a Solemn Mass, the altar is incensed before the Introit and at the Offertory, as at a Solemn Mass. The priest, accompanied by his retinue of servers and sacred ministers, enters the church and goes in procession to the altar, while the choir sings the Introit.

Begin with the Prayers at the foot of the altar on page 4

INTROIT ANTIPHON

It is for us to glory in the Cross of our Lord Jesus Christ in Whom is our salvation, life and resurrection: through Whom we have been saved and set free.

Psalm: May God be merciful unto us and bless us: may He smile graciously on us, and show us His mercy.

It is for us to glory in the Cross of the Lord Jesus Christ in Whom is our salvation, life and resurrection: through Whom we have been saved and set free.

Continue with the Kyrie and the Gloria on page 5

As the priest solemnly intones the **GLORIA**, the bells are rung and the organ is played. After the conclusion of the hymn by the choir, the bells and organ will be silenced till the **GLORIA** in the Mass of the Easter Vigil.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

COLLECT

O God, Author alike of the punishment that befell Judas for his guilt, and of the penitent thief's reward, grant us Thy clemency, so that our Lord Jesus Christ, Who in His passion gave to each a different recompense according to his deserts, may set us free from our ancestral guilt and bestow upon us the grace of rising up again with Him: Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

EPISTLE

[To the Corinthians.]

Brethren: When you assemble together, there is no opportunity to eat a supper of the Lord; each comer hastens to eat the supper he has brought for himself, so that one man goes hungry, while another has drunk deep. Have you no homes to eat and drink in, that you should show contempt to God's church, and shame the poor? Praise

you? There is no room for praise here. The tradition which I received from the Lord, and handed on to you, is that the Lord Jesus, on the night when He was being betrayed, took bread, and gave thanks, and broke it, and said, Take, eat; this is My body, given up for you. Do this for a commemoration of Me. And so with the cup, when supper was ended, This cup, He said, is the new testament, in My blood. Do this, whenever you drink it, for a commemoration of Me. So it is the Lord's death that you are heralding, whenever you eat this bread and drink this cup, until He comes; and therefore, if anyone eats this bread or drinks this cup unworthily, he will be held to account for the Lord's body and blood. A man must examine himself first, and eat of that bread and drink of that cup; he is eating and drinking damnation to himself if he eats and drinks unworthily, not recognizing the Lord's body for what it is. That is why many of your number want strength and health, and not a few have died. If we recognized our own fault, we should not incur these judgments; as it is, the Lord judges us and chastises us, so that we may not incur, as this world incurs, damnation.

R: Thanks be to God.

Deo Gratias.

GRADUAL

Christ accepted an obedience which brought Him to death, death on a cross. That is why God has raised Him to such a height and given Him that name which is greater than any other name.

Continue with "Cleanse my heart . . ." on page 5

GOSPEL

P: The Lord be with you.

R: And with you.

Continuation of the Holy
GOSPEL according to John.

R: Glory to Thee, Lord.

Dominus vobiscum.

Et cum spiritu tuo.

**Sequentia sancti Evangelii
secundum Joannem.**

Gloria tibi, Domine.

Before the paschal feast began, Jesus already knew that the time had come for His passage from this world to the Father. He still loved those who were His own, whom He was leaving in the world, and He would give them the uttermost proof of His love. Supper was over, and the devil had already put it into the heart of Judas, son of Simon, the Iscariot, to betray Him. Jesus knew well that the Father had left everything in His hands; knew it was from God that He came, and to God that He went. And now, rising from supper, He laid His garments aside, took a towel, and put it about Him; and then He poured water into the basin, and began to wash the feet of His disciples, wiping them with the towel that girded Him. So, when

He came to Simon Peter, Peter asked Him, Lord, is it for Thee to wash my feet? Jesus answered him, It is not for thee to know, now, what I am doing; but thou wilt understand it afterwards. Peter said to him, I will never let Thee wash my feet; and Jesus answered him, If I do not wash thee, it means thou hast no companionship with Me. Then, Lord, said Peter, wash my hands and my head too, not only my feet. But Jesus told him, A man who has bathed does not need to do more than wash the stains from his feet; he is clean all over. And you are clean now; only, not all of you. He knew who His betrayer was; that is why He said, You are not all clean. Then, when He had finished washing their feet and put on His garments, He sat down again, and said to them, Do you understand what it is I have done to you? You hail Me as the Master, and the Lord; and you are right, it is what I am. Why then, if I have washed your feet, I who am the Master and the Lord, you in turn ought to wash each other's feet; I have been setting you an example, which will teach you in turn to do what I have done for you.

R: Praise to Thee, Christ.

Laus tibi, Christe.

*If Washing of the Feet does not take place, continue with the
Offertory Antiphon on page 52*

THE WASHING OF THE FEET

Twelve men come into the sanctuary and are seated on twelve chairs placed on either side. Each removes the shoe and stocking from the right foot. The celebrant, having removed his chasuble and maniple, washes the foot of each while the following are sung:

1

Antiphon: I have a new commandment to give you, says the Lord, that you are to love one another: that your love for one another is to be like the love I have borne you.

Psalm: Blessed are they who pass through life's journey unstained, who follow the law of the Lord.

Repeated antiphon: I have a new commandment, etc.

2

Antiphon: After the Lord had risen from supper, He put water into a basin, and began to wash the feet of His disciples, setting them an example.

Psalm: The Lord is great, great honor is His due here in the city where our God dwells, here on His holy mountain.

Repeated antiphon: After the Lord had risen, etc.

3

Antiphon: The Lord Jesus, after He had supped with His disciples, washed their feet and said to them: Do you understand what it is that I, your Lord and Master, have done to you? I have set you an example, to teach you what to do.

Psalm: What blessings, Lord, Thou has granted to this land of Thine, restoring Israel from captivity.

Repeated antiphon: The Lord Jesus, after He had supped, etc.

4

Antiphon: Lord, is it for Thee to wash my feet? Jesus answered him: If I do not wash thee, it means thou hast no companionship with Me.
 V. So when He came to Simon Peter, Peter said to him:

Repeated antiphon: Lord, is it for Thee to wash, etc.

V. What am I doing, it is not for thee to know now; but thou wilt understand afterwards!

Antiphon repeated again: Lord, is it for Thee to wash, etc.

5

Antiphon: If I, your Lord and Master, wash your feet, how much more ought you to wash one another's feet?

Psalm: Listen, you nations far and wide; let all the earth give hearing.

Repeated antiphon: If I, your Lord and Master, etc.

6

Antiphon: The mark by which all men will know you for My disciples will be the love you bear one another.

V. Jesus said to His disciples.

Repeated Antiphon: The mark by which, etc.

7

Antiphon: Let these three things, faith, hope, and charity, persist in you, but the greatest of these is charity.

V. Meanwhile, faith, hope and charity persist, all three, but the greatest of these is charity.

Repeated Antiphon: Let these three things, etc.

This last number is sung when the Washing of the Feet is near completion. It may never be omitted. If there is no time for all of the preceding, they may be omitted.

8

Antiphon: Where charity and love are, there is God.

V. The love of Christ brings us together as one.

- V. Rejoice, and be glad in Him.
- V. Let us fear and love the living God.
- V. Let us love one another from the depths of our hearts.

The antiphon is repeated:

Where charity and love are, there is God.

- V. Therefore when we are together,
- V. Let us take heed not to be divided in mind.
- V. Let there be an end to bitterness and quarrels, an end to strife.
- V. And in our midst be Christ our God.

The antiphon is repeated:

Where charity and love are, there is God.

- V. And in company with the blessed,
- V. May we see Thy face, Christ our God, in glory.
- V. Pure and unbounded joy
- V. For ever and ever, without end. Amen.

After the Washing of the Feet, the priest washes and dries his hands, puts on his maniple and chasuble, returns to the center of the altar, and says:

Our Father, (*silently*)

- V: And lead us not into temptation.
- R: But deliver us from evil.
- V: Thou, Lord, hast given us Thy commandments.
- R: To keep them faithfully.
- V: Thou didst wash the feet of Thy disciples.
- R: Do not scorn the work of Thy hands.
- V: Lord, heed my prayer.
- R: And let my cry be heard by Thee.
- V: The Lord be with you.
- R: And with you.

Let us pray.

PRAYER

Lord, we pray Thee assist us in the performance of our bounden duty. Thou who didst deign to wash the feet of Thy disciples, do not scorn this work of Thy hands which Thou hast bidden us continue. While outward stains are here being washed away for us and by us, may the sins which inwardly defile us all be cleansed away by Thee. Deign Thyself to do this for us: Thou Who art God, living and reigning for ever and ever.

R: Amen.

The prayer ended, the twelve men make the proper reverence to the altar and to the priest, and return to their places in the church. The Mass continues:

- P: The Lord be with you.
- R: And with you.

**Dominus vobiscum.
Et cum spiritu tuo.**

OFFERTORY ANTIPHON

Let us pray.

The power of the Lord has triumphed, the power of the Lord has brought me to great honor: I am reprieved from death to live on and proclaim what the Lord has done for me.

Continue with the Offertory Prayers on page 6

SECRET

We pray Thee, O Lord, holy Father, almighty and eternal God, that Jesus Christ, Thy Son, our Lord Who founded this day's Eucharistic rite and bade His disciples perform it in memory of Him, may Himself make our offering acceptable to Thee; He is God, living and reigning with Thee in the unity of the Holy Spirit.

Continue with Preface on page 8

COMMUNION ANTIPHON

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Do you understand what it is I have done to you, I who am the Lord and Master? I have set you an example, to teach you what to do.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

POST COMMUNION

Strengthened by the bread of life, we pray Thee, Lord our God, that the rite we accomplish in this mortal life may win us everlasting life with Thee: through our Lord Jesus Christ, Thy Son, our Lord, Who is God, living and reigning with Thee in the unity of the Holy Spirit.

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

The Blessing and the Last Gospel are omitted this evening if the Mass is to be followed by the Transfer of the Blessed Sacrament to the Altar of Reposition. For this ceremony, the priest removes his maniple and chasuble and puts on a white cope.

THE SOLEMN TRANSFERRING AND REPOSITION OF THE BLESSED SACRAMENT

takes place immediately after Mass. Everything is made ready for the procession. The priest incenses the Blessed Sacrament, puts on the humeral veil, ascends the altar, genuflects, and receives the ciborium containing the Blessed Sacrament. Then he goes in procession to the place prepared for the Reposition. During the procession, the following hymn is sung:

PANGE LINGUA GLORIOSI

Sing, my tongue, the Savior's
 glory,
 Of His Flesh the mystery sing:
 Of the Blood, all price exceeding,
 Shed by our immortal King,
 Destined, for the world's re-
 demption,
 From a noble womb to spring.
 Of a pure and spotless Virgin
 Born for us on earth below,
 He, as man with man conversing,
 Stayed, the seeds of truth to sow;
 Then He closed in solemn order
 Wondrously His life of woe.
 On the night of that last supper,
 Seated with His chosen band,
 He, the Paschal victim eating,
 First fulfills the law's demand;
 Then, as food to all His brethren,
 Gives Himself with His own
 hand.

Word made flesh, the bread of
 nature
 By His word to flesh He turns;
 Wine into His blood He changes:
 What though sense no change
 discerns?
 Only be the heart in earnest,
 Faith her lesson quickly learns.
 Down in adoration falling.
 Lo, the sacred Host we hail;
 Lo, o'er ancient forms departing,
 Newer rites of grace prevail;
 Faith for all defects supplying,
 Where the feeble senses fail.
 To the everlasting Father,
 And the Son who reigns on high,
 With the Holy Spirit proceeding
 Forth from Each eternally,
 Be salvation, honor, blessing,
 Might, and endless majesty.
 Amen.

Arrived at the place of Reposition, the priest places the ciborium on the corporal, kneels, and incenses the Blessed Sacrament, while the hymn is being concluded. Then the Blessed Sacrament is placed in the Repository. All kneel and silently adore the Blessed Sacrament. At a given signal, the priest and his retinue rise, make a double genuflection, and return to the sacristy. Then (the priest wearing a purple stole) the altars are stripped.

GOOD FRIDAY

Good Friday is the anniversary of the Passion and Death of the Lord. It is that event, which today's Liturgy commemorates and which it would have us ponder deeply and seriously in our hearts. For that Passion and Death, though actually effected by the scheming and brutality of malicious men, was the divinely chosen means, by which mankind was redeemed. It was the price, which Infinite Mercy in the Person of our loving Savior paid to Infinite Justice in compensation for the awful outrages offered to God by men ever since the beginning of human history. Had it not been for that Passion and Death, all mankind without exception would have been eternally separated from God. But because of it every man, even the most wicked, has within his reach the divinely guaranteed means of reconciliation with God.

The liturgical function of this day is one that is unique. As it begins, the altar is entirely bare, without cross or candles or candlesticks or cloths. All removable carpeting, moreover, is removed from the altar platform, the altar steps, and the sanctuary floor. As the Procession comes from the sacristy, the choir is silent; the acolytes are without candles or candlesticks; the celebrant and his sacred ministers are vested in somber black. All this is in keeping with the mood of Holy Church on this day, a mood of deep sorrow as She relives all the horrible details of the death of Her beloved Bridegroom and Redeemer, Christ our Lord.

The first part of the function is taken up with readings, the first reading from the prophet Osee, the second from the book of Exodus, and the third being the narrative of the Passion of Our Lord as told by St. John. The first and second readings are each preceded by a short oration or prayer and followed by a short chant called a responsory. While the Passion is being publicly read or chanted in Latin, we should also read it privately and with feelings of tender compassion for and gratitude to our Blessed Savior.

The second part of the function is taken up with a series of nine prayers for various intentions. Before each prayer the celebrant solemnly announces the intention and then invites all to kneel with him briefly in silent prayer.

The third part of the function is the solemn unveiling and veneration of the Cross. The Cross with the figure of the Crucified is first brought with a certain amount of ceremony into the sanctuary to the corner of the sanctuary below the Epistle side of the altar. There the upper extension of the Cross is first unveiled and all kneel down and adore. The right arm of the Cross is next unveiled on the altar platform at the Epistle side, and again all kneel and adore. The entire Cross is

finally unveiled at the center of the altar, and for the third time all kneel down and adore. This is followed by the veneration of the Cross on the part of each one individually, first those of the clergy and then those of the laity. During this veneration the Cross is upheld by two clerics, on either side of whom are two other clerics with lighted candles. This part is in a certain sense the climax of the function of today. For the Cross is the symbol, as it was the instrument, of Christ's Passion and Death. In honoring it, therefore, we are honoring and paying grateful tribute to the central mystery of this day.

The fourth part of today's function is the General Communion from the Hosts, that were consecrated in yesterday's Mass and reserved overnight in the Repository. This Communion is in accordance with a practice once customary in the Church for centuries. Hence, all who so desire and are rightly disposed should today receive in Communion the sacred Body of our Redeemer, since it was on this day that that Body was sacrificed for us. The faithful are reminded to receive for this intention especially, namely, that they may share more abundantly in the fruits of the Redemption. The faithful are also reminded to remain piously recollected during this day and to keep most religiously the law of fast and abstinence.

GOOD FRIDAY

Solemn Afternoon Liturgy of the Lord's Passion and Death

The altar is entirely bare. Black vestments are worn. The priest and his retinue go in silent procession to the altar. Arrived at the altar, they make the proper reverence. Then the priest (with the deacon and subdeacon in a solemn service) prostrates on the floor; the others kneel, bowing profoundly; all pray silently for a while.

PART ONE: THE READINGS

At a signal, all come to an erect kneeling position, excepting the priest who stands before the altar with joined hands, and says the following:

PRAYER

O God, Who by the passion of Our Lord, Thy anointed One, canceled the inherited death of ancient sin in which every one born of succeeding generations found himself: grant by the same title that, just as we have carried of necessity the mark of earthly nature, so by sanctification we may bear the image of heavenly grace.

Through the same Christ
Our Lord.

**Per eundem Christum
Dominum nostrum.**

R: Amen.

Amen.

At the end of the prayer, all sit and listen to the

FIRST READING

Thus says the Lord: When trouble comes, they will be up betimes to wait upon Me; Back to the Lord, will be their common cry: He made us His prey, it is His to restore us, He wounded us, and it is His to bind up the wound. Two days may pass before He revives us, but on the third day He will raise us up again, and we shall live to enjoy His favor. We have but to acknowledge the Lord, persevere in acknowledging Him, and He will reveal Himself, sure as the dawn, come back to us, sure as the rains of winter and spring come back to the earth. What way will serve with thee, Ephraim? Juda, what way will serve? This tender-heartedness of yours is short-lived as a cloud at daybreak, as dew under the morning light. That is why I have used my prophets as a chisel to fashion them with, have passed sentence of death upon them: it is my judgments that comes sure as the dawn. It is mercy that wins favor with me, not sacrifice, the knowledge of God, not burnt-offerings.

RESPONSORY

Fear comes upon me, Lord, at the tidings I am told of Thee: with awe I contemplate Thy doings. Thou wouldst reveal Thyself with a dumb beast on either hand; so Thou shall be made known, when the years have run their course, so wilt Thou appear, when the time comes for Thy appearing. When most my heart is troubled, at the very time when Thou art angry, Thou wilt bethink Thee of Thy merciful promise. He comes from Lebanon, the Lord, the Holy One, from the dark forests on the hills. Heaven is overspread by His magnificence, earth has no room for His renown.

The Responsory ended, all rise.

Let us pray,

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

PRAYER

O God, Author alike of the punishment that befell Judas for his guilt, and of the penitent thief's reward, grant us Thy clemency, so that our Lord Jesus Christ, Who in His passion gave to each a different recompense according to his merits, may free us from the guilt of past sin and bestow upon us the grace of rising up again with Him, Who lives and reigns with Thee in the unity of the Holy Spirit, one God.

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

At the end of the prayer, all sit and listen to the

SECOND READING

It was while they were still in the land of Egypt that the Lord said to Moses and Aaron: For you, this month is to lead in all the months, to be the first month of the year. Make this proclamation to the whole assembly of Israel: On the tenth day of this month, each family, each household, is to choose out a yearling for its own use. Or, if there are not enough of them to eat a whole lamb, the head of the family must call in some neighbor who lives close by, so that a lamb shall not be too much for their needs. It must be a male yearling lamb, or a male yearling kid, that you choose, with no blemish on it. These victims must be kept ready till the fourteenth day of the month, and on the evening of that day the whole people of Israel must immolate it. They must take some of the blood, and smear it on the doorway, jambs and lintel alike, of the house in which the lamb is being eaten. Their meat that night must be roasted over the fire, their bread unleavened; wild herbs must be all their seasoning. No part must be eaten raw, or boiled, it must be roasted over the fire, head, feet, and entrails, all must be consumed, so that nothing remains till next day; whatever is left over, you must put in the fire and burn it. And this is to be the manner of your eating it: your loins must be girt, your feet ready shod, and every man's staff in his hands: all must be done in haste. It is the night of the Pasch, the Lord's passing by.

RESPONSORY

Rescue me, Lord, from human malice, save me from the lovers of oppression. Always plotting treachery in their hearts, always intent on strife. Tongues sharp as the tongues of serpents, lips that conceal the poison of asps. Preserve me, Lord, from the power of sinful men. Save me from these lovers of oppression who are plotting to trip my feet! What hidden snares they set for me, these tyrants! What nets they spread to catch me, what traps they lay in my path! To the Lord I make my appeal: Thou art my God, listen to the voice that pleads with Thee. My Lord, my Master, my strong deliverer, it is Thou that shieldest my head in the day of battle. Do not betray my hopes, Lord, into the hands of the wicked; do not forsake me, and let the schemers triumph. This be the fruit of their conspiracy, that all their busy whisperings should recoil upon themselves. Honest men will yet live to praise Thy name; upright hearts enjoy the smile of Thy favour.

THE PASSION

[According to John.]

At that time: Jesus, with His disciples, went out across the Cedron Valley. Here there was a garden, into which He and His disciples went.

Judas, His betrayer, knew the place well; Jesus and His disciples had often met there together. There, then Judas came, accompanied by the guard, and officers sent by the chief priests and Pharisees, with lanterns and torches and weapons. So Jesus, knowing well what was to befall Him, went out to meet them, and asked, Who is it you are looking for? They answered, Jesus of Nazareth. And He told them, I am Jesus of Nazareth. And there was Judas, His betrayer, standing in their company. When He said to them, I am Jesus of Nazareth, they all shrank back, and fell to the ground. So once more Jesus asked them, Who is it you are looking for? And when they said, Jesus of Nazareth, He answered, I have told you already that I am the man you are looking for; let these others go free. Thus He would make good the words He had spoken to them, I have not lost any of those whom thou hast entrusted to Me. Then Simon Peter, who had a sword, drew it, and struck the high priest's servant, cutting off his right ear; Malchus was the name of the servant. Whereupon Jesus said to Peter, Put thy sword back into its sheath. Am I not to drink that cup which My Father Himself has appointed for Me? And now the guard, with their captain, and the Jewish officers arrested Jesus and pinioned Him. They led Him off, in the first instance, to Annas, father-in-law of Caiphas, who held the high priesthood in that year. (It was this Caiphas who had given it as his advice to the Jews, that it was best to put one man to death for the sake of the people.) Simon Peter followed Jesus, with another disciple; this disciple was acquainted with the high priest, and went into the high priest's court with Jesus, while Peter stood at the door without. Afterwards the other disciple, who was the high priest's acquaintance, went out and spoke to the doorkeeper, and so brought Peter in. This maidservant who kept the door asked Peter, Art thou another of this man's disciples? And he said, Not I. It was cold, and the servants and officers had made a charcoal fire, and stood there warming themselves; there Peter stood too, warming himself with the rest. And now the high priest questioned Jesus about His disciples, and about His teaching. Jesus answered, I have spoken openly before the world; My teaching has been given in the synagogue and in the temple, where all the Jews gather; nothing that I have said was said in secret. Why dost thou question Me? Ask those who listened to Me what My words were; they know well enough what I said. When He spoke thus, one of the officers, who was standing by, struck Jesus on the cheek, saying, Is this how Thou makest answer to the high priest? Jesus answered, If there was harm in what I said, tell us what was harmful in it; if not, why dost thou strike Me? Annas, you must know, had sent Him on, still bound, to the high priest Caiphas. Meanwhile Simon Peter stood there and warmed himself. So they asked him, Art thou, too, one of His disciples? And he denied it, saying,

Not I. One of the high priest's servants, a kinsman of the man whose ear Peter had cut off, said, Did I not see thee with Him in the garden? Then Peter again denied it; and immediately the cock crew. And now they led Jesus away from the house of Caiphas to the governor's palace. It was morning, and they would not enter the palace themselves; there was the paschal meal to be eaten, and they must not incur defilement. So Pilate went to meet them without, and said, What charge do you bring against this man? They answered, We would not have given Him up to thee, if He had not been a malefactor. Pilate said to them, Take Him yourselves and judge Him according to your own law. Whereupon the Jews said to him, We have no power to put any man to death. This was in fulfillment of the words Jesus had spoken when He prophesied what death He was to die. So Pilate went back to the palace, and summoned Jesus, and asked Him, Art Thou the king of the Jews? Jesus answered, Dost thou say this of thy own accord, or is it what others have told thee of Me? Pilate answered, Am I a Jew? It is Thy own nation, and its chief priests, who have given Thee up to me. What offense hast Thou committed? Jesus said, My kingdom does not belong to this world. If My kingdom were one which belonged to this world, My servants would be fighting, to prevent My falling into the hands of the Jews; but no, My kingdom does not take its origin here. Pilate asked, Thou art a king, then? And Jesus answered, It is thy own lips that have called Me a king. What I was born for, what I came into the world for, is to bear witness of the truth, whoever belongs to the truth, listens to My voice. Pilate said to Him, What is truth? And with that he went back to the Jews again, and told them, I can find no fault in Him. You have a custom of demanding that I should release one prisoner at Paschal time; would you have me release the king of the Jews? Whereupon they all made a fresh outcry; Barabbas, not this man! Barabbas was a robber. Then Pilate took Jesus and scourged Him. And the soldiers put on His head a crown which they had woven out of thorns, and dressed Him in a scarlet cloak; they would come up to Him and say, Hail, King of the Jews! and then strike Him on the face. And now Pilate went out again, and said, See, I am bringing Him out to you, to show that I cannot find fault in Him. Then, as Jesus came out, still wearing the crown of thorns and the scarlet cloak, he said to them, See, here is the man. When the chief priests and their officers saw Him, they cried out, Crucify Him, crucify Him. Pilate said, Take Him yourselves, and crucify Him; I cannot find any fault in Him, The Jews answered, We have our own law, and by our law He ought to die, for pretending to be the Son of God. When Pilate heard this said, he was more afraid than ever; going back into the palace, he asked Jesus, Whence hast Thou come? But Jesus gave him no answer. Pilate said, Hast Thou

no word for me? Dost Thou not know that I have power to crucify Thee, and power to release Thee? Jesus answered, Thou wouldst not have any power over Me at all, if it had not been given thee from above. That is why the man who gave Me up to thee is more guilty yet. After this, Pilate was for releasing Him, but the Jews went on crying out, Thou art no friend to Caesar, if thou dost release Him; the man who pretends to be a king is Caesar's rival. When Pilate heard them speak thus, he brought Jesus out, and sat down on the judgment seat, in a place which is called Lithostrotos; its Hebrew name is Gabbatha. It was now about the sixth hour, on the eve of the Paschal Feast. He said to the Jews, See, here is your king. But they cried out, Away with Him! Away with Him! Crucify Him! Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king, except Caesar. Thereupon he gave Jesus up into their hands, to be crucified: and they, once He was in their hands, led Him away. So Jesus went out, carrying His own cross, to the place named after a skull; its Hebrew name is Golgotha. There they crucified Him and with Him two others, one on each side with Jesus in the midst. And Pilate wrote out a proclamation, which he put on the cross; it ran, Jesus of Nazareth, the King of the Jews. This proclamation was read by many of the Jews, since the place where Jesus was crucified was close to the city; it was written in Hebrew, Greek and Latin. And the Jewish chief priests said to Pilate, Thou shouldst not write, The king of the Jews: thou shouldst write, This man said, I am the King of the Jews. Pilate's answer was, What I have written, I have written. The soldiers, when they had crucified Jesus, took up His garments, which they divided into four shares, one share for each soldier. They took up His cloak, too, which was without seam, woven from the top throughout; so they said to one another, Better not to tear it; let us cast lots to decide whose it shall be. This was in fulfillment of the passage in scripture which says, They divide My spoils among them; cast lots for My clothing. So it was, then, that the soldiers occupied themselves; and meanwhile His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene, had taken their stand beside the cross of Jesus. And Jesus, seeing His mother there, and the disciple, too, whom He loved, standing by, said to His mother, Woman, this is thy son. Then He said to the disciple, This is thy mother. And from that hour the disciple took her into his own keeping. And now Jesus knew well that all was achieved which the scripture demanded for its accomplishment; and He said, I am thirsty. There was a jar there full of vinegar; so they filled a sponge with vinegar and put it on a stick of hyssop, and brought it close to His mouth. Jesus drank the vinegar, and said, It is achieved. Then He bowed His head, and yielded up His spirit.

(Here all kneel and pause a little while.)

The Jews would not let the bodies remain crucified on the sabbath, because that sabbath day was a solemn one; and since it was now the eve, they asked Pilate that the bodies might have their legs broken, and be taken away. And so the soldiers came and broke the legs both of the one and of the other that were crucified with Him; but when they came to Jesus, and found Him already dead, they did not break His legs, but one of the soldiers opened His side with a spear; and immediately blood and water flowed out. He who saw it has borne his witness; and his witness is worthy of trust. He tells what he knows to be the truth, that you, like him, may learn to believe. This was so ordained to fulfill what is written, You shall not break a single bone of His. And again, another passage in scripture says, They will look upon the man whom they have pierced. After this, Joseph of Arimathea, who was a disciple of Jesus, but in secret, for fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him leave; so he came and took Jesus's body away; and with him was Nicodemus, the same who made his first visit to Jesus by night; he brought with him a mixture of myrrh and aloes, of about a hundred pounds' weight. They took Jesus's body, then, and wrapped it in winding-cloths with the spices; that is how the Jews prepare a body for burial. In the same quarter where He was crucified there was a garden, with a new tomb in it, one in which no man had ever yet been buried. Here since the tomb was close at hand, they laid Jesus, because of the Jewish feast on the morrow.

PART TWO:

THE SOLEMN PRAYERS OF THE PEOPLE

The priest, wearing a black cope, goes to the center of the altar, kisses it, and standing there, with the book before him, begins the Solemn Prayers. Each of these nine prayers consists of an invitation to pray for a certain intention, a silent prayer on bended knees, and the actual supplication.

1. FOR HOLY CHURCH

Dearly beloved, let us pray for the holy Church of God, that our Lord and God will deign to give her peace, to preserve her unity, and to guard her throughout the world, subduing principalities and powers under her sway; and that he will grant us to lead a peaceful and quiet life, to the glory of God the almighty Father.

Let us pray.

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

PRAYER

Almighty everlasting God, Who in Christ hast revealed Thy glory to all nations, preserve the works of Thy mercy; and grant that Thy Church, spread over the whole world, may persevere with steadfast faith in bearing witness to Thy name. Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God

P: For ever and ever.
R: Amen.

Per omnia saecula saeculorum.
Amen.

2. FOR THE POPE

Let us pray also for our most blessed Pope N. that our God and Lord, who chose him as Bishop, may keep him safe and sound for the welfare of His holy Church, to rule God's holy people.

Let us Pray.

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

PRAYER

Almighty everlasting God, by Whose decision all things are established, mercifully regard our prayers, and in Thy loving-kindness preserve the Bishop chosen for us: in order that the Christian people, ruled by Thy authority, may under this great pontiff increase in the merits of their faith. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God.

P: For ever and ever.
R: Amen.

Per omnia saecula saeculorum.
Amen.

3. FOR ALL RANKS OF CLERGY AND PEOPLE

Let us pray also for all bishops, priests, deacons, sub-deacons, acolytes, exorcists, readers, door-keepers, confessors, virgins, widows, and for all God's holy people.

Let us pray.

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

PRAYER

Almighty everlasting God, by whose Spirit the whole body of the Church is sanctified and guided, heed our petition on behalf of all its groupings, so that, by the gift of Thy grace, all in their several stations

may give Thee faithful service. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

4. FOR THE RULERS OF STATES

Let us pray also for the rulers of state, and their ministers and officials; that our God and Lord may direct their minds and hearts according to His Will, to our everlasting peace.

Let us pray.

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

PRAYER

Almighty everlasting God, in Whose hands are the powers and rights of all nations: look down kindly on those who exercise authority over us; so that all over the world, the purity of religion and the security of our country may stand firm, under the protection of Thy right hand. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

5. FOR CATECHUMENS

Let us pray for our catechumens, that our God and Lord may open the ears of their hearts and the door of His mercy, so that all their sins being forgiven and washed away in the waters of spiritual rebirth, they too may abide in Christ Jesus our Lord.

Let us pray.

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

PRAYER

Almighty everlasting God, Who ever makest Thy Church fruitful with new offspring, increase faith and understanding in our catechumens, so that, being reborn in the waters of baptism, they may be numbered with Thy adopted children. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

6. FOR THE NEEDS OF THE FAITHFUL

Dearly beloved, let us pray God the almighty Father to cleanse the world from all error; banish disease; ward off famine; open prisons; and loosen bonds; granting to travellers a safe return, to the sick health, and to those at sea a haven.

Let us pray.

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

PRAYER

Almighty everlasting God, comfort of those who toil, may the prayers of those who cry to Thee in any trouble reach Thy ear, and may they all rejoice that Thy mercy has been with them in their hour of need. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

7. FOR CHURCH UNITY

Let us pray for heretics and schismatics, that our God and Lord rescue them from all their errors and deign to call them back to their holy mother, the Catholic and Apostolic Church.

Let us pray.

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

PRAYER

Almighty everlasting God, who savest all men and willest that none should perish: look upon those souls who are led astray by the deceit of the devil, so that hearts which have erred may abandon the evil of heresy and come back repentant to the unity of Thy truth. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

8. FOR THE CONVERSION OF THE JEWS

Let us pray also for the unbelieving Jews: that our God and Lord will remove the veil from their hearts, so that they too may acknowledge our Lord Jesus Christ.

Let us pray.

Here the priest says, FLECTAMUS GENUA and all kneel. When he says, LEVATE, all rise.

PRAYER

Almighty everlasting God, Who dost not withhold Thy mercy even from Jewish unbelief, heed the prayers we offer for the blindness of that people, that they may acknowledge the light of Thy truth, which is Christ, and be delivered from their darkness. Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God

P: For ever and ever.

**Per omnia saecula saeculorum.
Amen.**

R: Amen.

9. FOR THE CONVERSION OF PAGANS

Let us pray also for the pagans; that almighty God will banish wickedness from their hearts; so that, forsaking their idols, they may be converted to the living and true God, and His only Son, Jesus Christ, our God and Lord.

Let us pray.

Here the priest says, **FLECTAMUS GENUA** and all kneel. When he says, **LEVATE**, all rise.

PRAYER

Almighty everlasting God, Who ever seekest the life of sinners, not their death, in mercy accept our prayer; deliver them from the worship of idols and unite them to Thy holy Church, to the honor and glory of Thy name. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God

P: For ever and ever.

**Per omnia saecula saeculorum.
Amen.**

R: Amen.

PART THREE: SOLEMN ADORATION OF THE HOLY CROSS

When the solemn prayers are ended, the priest returns to the bench and removes his cope. The holy cross is carried solemnly into the center of the sanctuary before the altar. There the priest receives it and carries it to the foot of the altar at the Epistle side and, facing the people, he unveils the upper part of the cross as he sings:

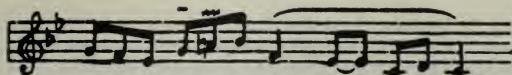
Behold the wood of the cross,
On which hung the Savior of
the world.

**Ecce lignum Crucis,
In quo salus mundi
pendit.**

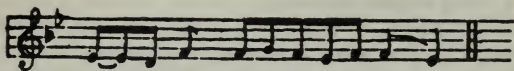
All respond:

Come, let us adore

Venite, adoremus.



Ve - - ni - - te ————— ,



ad - - o - re - - - mus — .

Then all present (excepting the priest) kneel for a moment in adoration.

All rise. The priest ascends the altar on the Epistle side, and unveils the right arm of the crucifix; he raises the cross a little and sings in a higher tone the same words as above.

Again all sing the same response, then kneel in adoration. All rise. The priest goes to the center of the altar, uncovers the cross completely, raises it still higher, and sings the same words in a still higher tone:

Again all sing the response, then kneel in adoration. The holy cross is set up before the center of the altar, facing the people. The adoration begins. The priest alone, then the clergy, and the servers come up to the cross, making three simple genuflections, and kiss the feet of the Crucified. Then the holy cross is placed at the entrance to the sanctuary, facing the people, so that the faithful, coming in a procession may devoutly kiss the feet of the Crucified, after making a simple genuflection.

During the adoration, the Reproaches and accompanying responses are chanted by the choir (which is divided into two groups). The priest, his attendants, and those who have finished the adoration of the holy cross sit and meditate. The singing continues as long as is required by the number of adorers. It must conclude with the doxology: "Glory, throughout time unending . . ." etc., as indicated below.

THE REPROACHES

I

Choirs 1 and 2: O My people, what have I done to thee? or wherein have I aggrieved thee? Answer Me.

V. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Savior.

Choir 1: Holy is God!

Choir 2: Holy is God!

Choir 1: Holy and strong!

Choir 2: Holy and strong!

Choir 1: Holy Immortal One, have mercy upon us.

Choir 2: Holy Immortal One, have mercy upon us.

Choirs 1 and 2: Because I guided thee forth through the desert for forty years, and fed thee with manna, and brought thee into a right good land, thou hast prepared a cross for thy Savior.

Choir 1: Holy is God!

Choir 2: Holy is God! (as before)

Choirs 1 and 2: What more should I have done for thee that I have not done? I, indeed, planted thee to be My fairest vineyard: and thou hast made thyself exceeding bitter to Me; for thou hast slaked My thirst with vinegar, and pierced with a lance thy Savior's side.

Choir 1: Holy is God!

Choir 2: Holy is God! (as before)

II

Choir 1: For thy sake I scourged Egypt with its firstborn: and thou didst hand Me over to be scourged.

Choir 2: O my people, what have I done to thee? or wherein have I grieved thee? Answer Me.

Choir 1: I led thee out of Egypt, drowning Pharaoh in the Red Sea: and thou didst deliver Me to the chief priests.

Choir 2: O my people, etc.

Choir 1: I opened the sea before thee: and thou didst open My side with a spear.

Choir 2: O my people, etc.

Choir 1: I went before thee in a pillar of cloud: and thou hast led Me to the judgment hall of Pilate.

Choir 2: O my people, etc.

Choir 1: I fed thee with manna in the desert: and thou didst smite Me with blows and scourges.

Choir 2: O my people, etc.

Choir 1: I gave thee to drink wholesome water from the rock: and thou gavest Me gall and vinegar.

Choir 2: O my people, etc.

Choir 1: For thy sake I smote the kings of the Canaanites: and thou didst strike My head with a reed.

Choir 2: O my people, etc.

Choir 1: I gave thee a royal scepter: and thou didst put a crown of thorns upon My head.

Choir 2: O my people, etc.

Choir 1: I lifted thee up with great strength: and thou hast hanged Me on the gibbet of the cross.

Choir 2: O my people, etc.

III

Choirs 1 and 2: *Antiphon:* We worship Thy cross, O Lord: and we praise and glorify Thy holy resurrection; for, behold! by the wood of the cross joy has come into the whole world.

Choir 1: May God be merciful to us, and bless us.

Choir 2: May He smile graciously on us and show us His mercy.

Choirs 1 and 2: *Antiphon:* We worship Thy cross, O Lord: and we praise and glorify Thy holy resurrection; for, behold! by the wood of the cross joy has come into the whole world.

IV

Choirs 1 and 2: *Antiphon:* Faithful cross, of trees created, noblest tree of all art thou; forest none bears trees as thou art, like in leaf, or flower, or bough. Dear the nails, and dear the timber; dear the load they bear aloft.

Choir 1: *Hymn:* Sing my tongue, the glorious battle, sing the victor's crown of bay; to the cross, our noble trophy, here a fitting tribute pay, telling how the world's Redeemer, slain as victim, won the day.

Choir 2: Faithful cross, of trees created, noblest tree of all art thou; forest none bears trees as thou art, like in leaf, or flower, or bough.

Choir 1: God, our Maker, saw with pity our first parents led astray, when for eating fruit forbidden, death had claimed them as its prey; so a second tree he chose, that should the first tree's damage pay.

Choir 2: Dear the nails, and dear the timber, dear the load they bear aloft.

Choir 1: Thus the plan of our salvation God of old did preordain, and a subtler art outwitted all the crafty foe did feign: art that sought and found our healing in the source of all our bane.

Choir 2: Faithful cross, etc.

Choir 1: Therefore, in the course of ages dawned at length that holy morn when our Maker, by His Father sent from heaven, did not scorn taking flesh, to come among us of a lowly maiden born.

Choir 2: Dear the nails, etc.

Choir 1: Hear the helpless Baby crying where the narrow manger stands; see how she, His Virgin Mother, ties His limbs with slender bands, swaddling clothes she wraps about Him, and confines God's feet and hands!

Choir 2: Faithful cross, etc.

Choir 1: Thirty years He dwelt among us, till, His term of life fulfilled, our Redeemer duly yielded to the fate He freely willed; cross of wood became an altar, and the Paschal Lamb was killed.

Choir 2: Dear the nails, etc.

Choir 1: Gall His drink, as He hangs dying; where the thorns and nails and spear pierced that tender Body, mingled blood and water there appear: stream to purify creation, earth and sea and starry sphere.

Choir 2: Faithful cross, etc.

Choir 1: Bend, proud tree, thy spreading branches, loosen thy rigidity, all that ruggedness begotten of thy stern heredity; thine to throne the King of heaven; hold His Body tenderly.

Choir 2: Dear the nails, etc.

Choir 1: Thou didst carry our Redeemer, thou alone wast worthy thought; ark of our salvation, thou hast souls shipwrecked to haven brought, sprinkled with the sacred Blood, with which the Lamb our pardon bought.

Choir 2: Faithful cross, etc.

Choir 1: Glory, throughout time unending, to the holy Trinity, Father, Son, in equal measure; Holy Ghost in like degree; let all nations join in praising Him who is both one and three. Amen.

Choir 2: Dear the nails, etc.

After the adoration has been completed, the holy cross, accompanied by two servers bearing lighted candles, is placed in the center of the altar; the lighted candles are placed on the altar. The priest (together with the deacon and subdeacon) changes to purple vestments.

PART FOUR: THE COMMUNION

After necessary preparations have been made on the altar, the Blessed Sacrament is brought in simple procession from the Repository to the altar; meanwhile the choir chants the following antiphons:

We adore Thee, O Christ, and we bless Thee, because by Thy Cross Thou hast redeemed the world.

Because of a tree we became slaves; and through Thy Cross we were made free: the fruit of the tree deceived us; the Son of God redeemed us.

Savior of the world, save us; O Thou, our God, who redeemed us by Thy Bloody Cross, help us, we beseech Thee.

The priest at the altar recites in a loud voice the introduction to the Lord's Prayer;

Let us pray. Urged by our Savior's bidding and schooled by His divine ordinance, we make bold to say:

Now the entire Lord's Prayer (in Latin) is recited solemnly and distinctly by ALL present together with the priest.

Our Father, Who art in heaven:*

Hallowed be Thy name.*

Thy kingdom come.*

Thy will be done, on earth as it is in heaven.*

Give us this day our daily bread:*

And forgive us our trespasses,*

As we forgive those who trespass against us.*

And lead us not into temptation;*

But deliver us from evil.*

Amen.

Oremus. *Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:*

*Pater noster, qui es in caelis:**

*Sanctificetur nomen tuum.**

*Adveniat regnum tuum.**

*Fiat voluntas tua, sicut in caelo, et in terra.**

*Panem nostrum quotidianum da nobis hodie:**

*Et dimitte nobis debita nostra,**

*Sicut et nos dimittimus debitoribus nostris.**

*Et ne nos inducas in tentationem;**

*Sed libera nos a malo.**

Amen.

The priest alone continues with the next prayer:

Deliver us, we pray Thee, Lord, from every evil, past, present, and to come, and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, of Thy blessed apostles Peter and Paul, of Andrew, and of all the saints, be pleased to grant peace in our days, so that with the manifold help of Thy compassion we may be ever free from sin and safe from all disquiet. Through the same Jesus Christ, Thy Son, our Lord, Who is God, living and reigning with Thee in the unity of the Holy Spirit,

P: For ever and ever.

R: Amen.

Per omnia saecula saeculorum.

Amen.

In a low tone the priest continues:

Let not the partaking of Thy Body, Lord Jesus Christ, which I, unworthy as I am, make bold to receive, turn against me into judgment and damnation, but through Thy loving kindness let it be for me a safeguard of mind and body, and in it let me find healing: Thou Who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. Amen.

The priest uncovers the ciborium, genuflects, takes the Sacred Host in his hand, and three times strikes his breast and says:

Lord, I am not worthy that Thou shouldst enter beneath my roof, but say only the word, and my soul shall be healed.

He makes the sign of the cross, saying:

May the Body of our Lord Jesus Christ preserve my soul for everlasting life. Amen.

Then he receives the Body of our Lord in Holy Communion. Before Holy Communion is distributed, the "Confiteor" is said, followed by the absolution. Then Communion is distributed in the usual way. During the distribution, Psalm 21 may be sung. Communion finished, the priest purifies his fingers. The ciborium is placed in the tabernacle. Standing at the center of the altar, the priest says the following three prayers.

PRAYERS OF THANKSGIVING

For these three prayers all stand and all answer "Amen" at the end of each prayer.

Let us pray

We beseech Thee, O Lord; let Thy fullest blessings descend upon Thy people who have devoutly recalled the passion and death of Thy Son; let forgiveness be granted them, Thy consolation be poured forth upon them, Thy holy faith increase in them, and Thy eternal redemption grow strong in them.

Through the same Christ our Lord.

R: Amen.

**Per eundem Christum
Dominum nostrum.**

Amen.

Let us pray

Almighty and merciful God, who hast redeemed us by the holy passion and death of Thy Anointed One, strengthen in us the effects of Thy merciful redemption; so that by sharing in this mystery, our lives may be lived in entire dedication to Thee.

Through the same Christ our Lord.

R: Amen.

**Per eundem Christum
Dominum nostrum.**

Amen.

Let us pray

Be mindful, O Lord, of Thy mercy, and by Thy unending guidance bless Thy servants, for whom Christ, Thy Son, instituted these Paschal rites by the shedding of His Blood.

Through the same Christ our Lord.

R: Amen.

**Per eundem Christum
Dominum nostrum.**

Amen.

The priest then genuflects together with his retinue and leaves the sanctuary. At a convenient time, the Blessed Sacrament is carried to the place where it is to be reserved. Then the altar is stripped.

HOLY SATURDAY

The faithful shall bear in mind the singular character of the liturgy of today. For the Church this is a day of deepest mourning, on which She remains close to the sepulcher of the Lord. There meditating on His Passion and Death, Her altars stripped so that Mass cannot be offered, She grieves and waits until the solemn night-watch in expectation of the Resurrection is over. Then Her sorrow gives way to the great joy of Easter, an overflowing joy that spills over and inundates the days after Easter as well.

The aim of today's liturgy is to show in a vivid and dramatic way, how the death of the Lord became for us a source of life and grace. In the Easter Candle we see a symbol of Christ, who as the Light of the world has by the illumination of His grace dispelled the darkness of our sins. In the Exsultet or solemn paschal proclamation we hear sung the glorious splendor of the holy night of the Resurrection. In the Prophecies which the Church reads to us tonight we are told of certain great wonders which God wrought under the Old Dispensation but which were intended by Him to be so many luminous types or figures of corresponding wonders in the New Dispensation. In the baptismal water that is blessed, we see the water in which we on the day of our Baptism "were buried with Christ" and in which we died to sin, in order that we might thenceforth "walk in newness of life."

By the solemn renewal of our baptismal promises, which should for each of us represent the climax of today's liturgy, we solemnly pledge ourselves in the presence of all to bear witness by the sanctity of our lives to the grace which Christ merited for us by His death and conferred on us in Baptism.

Finally, in the Litany of the Saints we implore the intercession of the Church triumphant in Heaven, whereupon we terminate the celebration with the Mass of the Resurrection.

The entire vigil service has nine parts: the blessing of the new fire; the blessing of the Easter Candle; the procession and the paschal proclamation; the lessons; the first part of the Litany of the Saints; the blessing of the new baptismal water; the solemn renewal of the baptismal promises; the second part of the Litany; the Mass.

THE EASTER VIGIL

THE BLESSING OF THE NEW FIRE

The new Easter fire is lighted from a flint and blessed by the priest at the door of the church.

P: The Lord be with you.

R: And with you.

Dominus vobiscum.

Et cum spiritu tuo.

PRAYER

Let us pray.

O God, Who by Thy Son, the corner-stone, didst convey to Thy faithful the fire of Thy glory: sanctify this new fire, produced from the flint and destined for our service. Grant us, through this Easter festival, to be so inflamed with heavenly desires, that we may come with minds made pure to the festival of Thy undying radiance:

P: Through the same Christ
our Lord.

**Per eundem Christum
Dominum nostrum.**

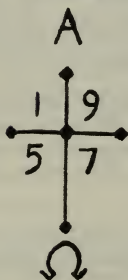
R: Amen.

Amen.

The fire is then sprinkled with holy water and incensed.

THE BLESSING OF THE EASTER CANDLE

With a knife the priest carves the cross and symbolic figures on the face of the Easter candle, while saying:



- (1) Christ yesterday and today
(The vertical cross-bar)
- (2) The Beginning and the End
(The horizontal cross-bar)
- (3) The Alpha
(The letter above the cross)
- (4) and the Omega
(The letter below the cross)
- (5) His are the times
(The numeral 1)
- (6) and the ages
(The numeral 9)
- (7) His are the glory and the power
(The numeral 5)
- (8) for all the ages of eternity. Amen.
(The last numeral of the current year)

Then he inserts the five grains of incense into the center and the four ends of the cross, while saying:

- | | |
|------------------------------------------------|-----------------------------------------------|
| (1) Through His holy wounds
(The upper end) | |
| (2) glorious
(The center) | (4) and save us,
(The left end) |
| (3) may He keep
(The lower end) | (5) Christ the Lord. Amen.
(The right end) |

The priest lights the Candle from the new fire, saying:

May the light of the gloriously rising Christ scatter darkness of hearts and minds.

Then the priest blesses the burning Candle.

: The Lord be with you.

Dominus vobiscum.

: And with you.

Et cum spiritu tuo.

PRAYER

Let us pray.

Upon this lighted candle let Thy abundant blessing be poured forth, we beseech Thee, almighty God. Unseen giver of new life, look with favor upon this nocturnal flame. Let the atoning sacrifice offered up this night glow with the mysterious reflection of Thy own light; and wheresoever any portion of this mystical holy fire is carried, there let the power of Thy majesty be present and Satan's guile be driven away:

: Through Christ
our Lord.

**Per Christum Dominum
nostrum.**

: Amen.

Amen.

THE SOLEMN PROCESSION AND EASTER PROCLAMATION

All the lights in the church are extinguished that they may be relighted from the Easter Candle. All proceed into the church marching behind the cross and candle.

When the procession has entered the church, the deacon (or priest) who is carrying the Easter Candle lifts it on high and sings:

Light of Christ.

Lumen Christi

All in church immediately genuflect toward the Candle and answer, singing.

Thanks be to God.

Deo Gratias

A candle for the priest is lighted from the Easter Candle.

The procession moves to the center of the church, where **Lumen Christi** and **Deo Gratias** are sung on a higher note and where all kneel as before. The candles of those in the procession are then lighted from the Easter Candle.

The procession then moves to the high altar, before which **Lumen Christi** and **Deo Gratias** are sung on a still higher note and all kneel as before. This time the candles of the people are lighted from the Easter Candle.

The Easter Candle is now placed on the stand prepared for it in the center of the sanctuary and is incensed. This is followed by the singing of the solemn Easter Proclamation, during which all stand with lighted candles in their hands.

EXSULTET

Now let the angelic heavenly choirs exult; let joy pervade the unknown beings who surround God's throne; and let the trumpet of salvation sound the triumph of this mighty King. Let earth, too, joyful, in the radiance of this great splendor. Enlightened by the glory of her eternal King, let her feel that from the whole round world the darkness has been lifted. Let Mother Church likewise rejoice, wearing the radiance of this great Light; let this temple echo with the multitude's full-throated song.

Dear brethren, who are present at this wondrous lighting of the holy flame, I pray you join with me and invoke the mercy of almighty God, that He Who, not for any merit of mine, has deigned to number me among His Levites, may shed His own bright light upon me and enable me to glorify with perfect praise this candle: through our Lord Jesus Christ, His Son, Who is God, living and reigning with Him in the unity of the Holy Spirit:

P: For ever and ever.

R: Amen.

P: The Lord be with you.

R: And with you.

P: Lift up your hearts.

R: We lift our hearts to the Lord.

P: Let us give thanks to the Lord our God.

R: That is right and just.

**Per omnia saecula saeculorum
Amen.**

Dominus vobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad Dominum.

**Gratias agamus Domino Deo
nostro.**

Dignum et justum est.

Right indeed it is and just, with all the ardor of our heart and mind and with the service of our voice, to hymn God the invisible almighty Father, and His only-begotten Son, our Lord Jesus Christ, Who in our stead repaid to the eternal Father the debt incurred by Adam, and with His dear Blood wiped out the penalty of that ancient sin. This is the Paschal feast wherein is slain the true Lamb whose Blood hallows the doorposts of the faithful. This is the night on which Thou didst first cause our forefathers, the sons of Israel, in their passage out of Egypt, to pass dry-shod over the Red Sea. This is the night which purged away the blackness of sin by the light of the first pillar. This is the night which at this hour throughout the world restores to grace and yokes to holiness those who believe in Christ, detaching them from worldly vice and all the murk of sin. On this night Christ burst the bonds of death and rose victorious from the grave. Without redemption, life itself had been no boon. How wonderful the condescension of Thy mercy towards us; how far beyond all reckoning Thy loving kindness! To ransom Thy slave, Thou gavest

up Thy Son! O truly necessary sin of Adam, that Christ's death blotted out; O happy fault, that merited such a Redeemer! Blessed indeed is this, the sole night counted worthy to know the time and the hour in which Christ rose again from the grave. This is the night in which the scripture says: And the night shall be bright as day. And the night shall light up for me in joy. By this night's holiness crime is banished, and sin washed away; innocence is restored to the fallen, and gladness to the sorrowful. It drives forth hate, brings peace, and humbles tyranny.

In thanksgiving for this night, then, holy Father, receive the evening sacrifice of this incense, which Holy Church, by the hands of her ministers, renders to Thee in the solemn offering of this wax candle wrought by bees. For now we see the splendor of this column, kindled to the glory of God from shining flame. A flame which though it be divided into parts, yet suffers no loss of light, being fed from the ever-melting wax that the mother-bee wrought to form the substance of this precious candle. Blessed indeed is the night which despoiled the Egyptians and enriched the Hebrews! The night on which heaven is wedded to earth, the things of God to those of man!

We, therefore, pray Thee, Lord, that this candle, hallowed in honor of Thy name, may continue unfaillingly to scatter the darkness of this night. May it be received as a sweet fragrance, and mingle with the lights of heaven. May the Morning-Star find its flame alight, that Morning-Star which knows no setting, which came back from limbo and shed its clear light upon mankind. We pray Thee, Lord, to grant us a season of peace at this time of Easter gladness. Deign to preserve us Thy servants, and all the clergy and faithful people, together with our most blessed Pope N. and our Bishop N. Guide and keep them all under Thy continual protection. Have regard also for those who hold the power of ruling over us, and in Thine unspeakable goodness and mercy direct their deliberations to justice and peace, so that after their anxious labors here on earth they may enter with all Thy people into the heavenly country; through the same Jesus Christ Thy Son, our Lord, Who is God, living and reigning in the unity of the Holy Spirit:

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

The people extinguish their candles.

THE READINGS

FIRST READING, which is the account of creation—an image of the "new creation" effected by Baptism.

God, at the beginning of time, created heaven and earth. Earth was still an empty waste, and darkness hung over the deep; but already,

over its waters, brooded the Spirit of God. Then God said: Let there be light; and the light began. God saw the light, and found it good, and He divided the spheres of light and darkness; the light He called day and the darkness night. So evening came and morning, and one day passed. God said, too, Let a solid vault rise amid the waters, to keep these waters apart from those; a vault by which God would separate the waters which were beneath it from the waters above it; and so it was done. This vault God called the sky. So evening came, and morning, and a second day passed. And now God said, Let the waters below the vault collect in one place to make dry land appear. And so it was done; the dry land God called earth, and the water, where it had collected, he called the sea. All this God saw, and found it good. Let the earth, He said, yield grasses that grow and seed; fruit-trees too, each giving fruit of its own kind, and so propagating itself on earth. And so it was done; the earth yielded grasses that grew and seeded, each according to its kind, and trees that bore fruit, each with the power to propagate its own kind. And God saw it, and found it good. So evening came, and morning, and a third day passed. Next God said, Let there be luminaries in the vault of the sky, to divide the spheres of day and night; let them give portents, and be measures of time, to mark out the day and the year; let them shine in the sky's vault, and shed light on the earth. And so it was done. God made the two great luminaries, the greater of them to command the day, and the lesser to command the night; then he made the stars. All these he put in the vault of the sky, to shed their light on the earth, to control day and night, and divide the spheres of light and darkness. And God saw it, and found it good. So evening came, and morning, and a fourth day passed. After this, God said, Let the waters produce moving things that have life in them, and winged things that fly above the earth under the sky's vault. Thus God created the huge sea-beasts, and all the different kinds of flying things; and God saw it and found it good. He pronounced his blessing on them, Increase and multiply, and fill the waters of the sea; and let there be abundance of flying things on the earth. So evening came, and morning, and a fifth day passed. God said, too, Let the land yield all different kinds of living things, cattle and creeping things and wild beasts of every sort; and so it was done. God made every sort of wild beast, and all the different kinds of cattle and of creeping things; and God saw it, and found it good. And God said, Let Us make man, wearing Our own image and likeness; let Us put him in command of the fishes in the sea, and all that flies through the air, and the cattle, and the whole earth, and all the creeping things that move on earth. So God made man in His own image, made him in the image of God. Man and woman both, he created them. And God pronounced His blessing on them, Increase

and multiply and fill the earth, and make it yours; take command of the fishes in the sea, and all that flies through the air, and all the living things that move on the earth. Here are all the herbs, God told them, that seed on earth, and the trees, that carry in them the seeds of their own life, to be your food; food for all beasts on the earth, all that flies in the air, all that creeps along the ground; here all that lives and shall find its nourishment. And so it was done. And God saw all that he had made, and found it very good. So evening came, and morning, and a sixth day passed. Thus heaven and earth and all the furniture of them were completed. By the seventh day, God had come to an end of making, and rested on the seventh day, with His whole task accomplished.

All stand up.

Let us pray.

Here the priest says, **FLECTAMUS GENUA** and all kneel. When he says, **LEVATE**, all rise.

PRAYER

O God, by Whom mankind was wondrously fashioned and yet more wondrously redeemed, grant, we pray Thee, that by persevering in right reason against the allurements of sin, we may deserve to attain everlasting joy:

Through our Lord Jesus Christ Thy Son, Who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

R: Amen.

Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia saecula saeculorum.

Amen.

SECOND READING which is an account of the Israelites' liberation from Egypt—an image of our own liberation from sin.

It was already the first watch of the morning, when suddenly, through the pillar of fire and mist, the Lord looked upon the Egyptians and brought their army to its doom. He turned the wheels of their chariots aside, so that they drove through the deep places. And the Egyptians began to say, Back, back! There is no facing Israel; the Lord is fighting on their side against us. Then the Lord said to Moses, Stretch out thy hand over the sea, so that its waters shall recoil on the Egyptians, on all their chariots and their horsemen. And when Moses stretched out his hand towards the sea, at early dawn, it went back to its bed, so that its waters met the Egyptians in their flight, and the Lord drowned them amid the waters. Back came the water, overwhelming all the chariots and horsemen of Pharaoh's army that had entered the sea in their pursuit; not a man escaped. But the sons

of Israel made their way through the midst of the sea where it had parted, its waters towering like a wall to right and left. So the Lord rescued Israel that day from the assault of the Egyptians and when they saw the dead Egyptians washed up on the shore, and the great defeat the Lord had inflicted upon them, the people learned to fear the Lord, putting their trust in Him and in His servant, Moses. Then Moses and the Israelites sang praises to the Lord, and this was their song:

CANTICLE

A psalm for the Lord, so great is He and so glorious; horse and rider hurled He into the sea! He is my helper and protector and has brought me deliverance. Shall I not praise Him, my own God; shall I not extol Him, the God of my father before me? He is the Lord that destroys wars: the Lord is His name.

All stand up.

Let us pray.

Here the priest says, **FLECTAMUS GENUA** and all kneel. When he says, **LEVATE**, all rise.

PRAYER

O God, we behold Thy ancient miracles shining even in our own day, for that salvation which the power of Thy right hand conferred upon one people, delivering them from Egyptian persecution, Thou dost now accomplish for all nations by means of the water of spiritual re-birth. Grant that the whole world may join the ranks of Abraham's descendants and share the prerogative of Israel:

Through our Lord Jesus Christ Thy Son, Who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

R: Amen.

Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

THIRD READING which is a prophecy by Isaiah of the holiness of the messianic kingdom of which the baptized are members.

When that day comes, the Lord will make a bud show, of glory and of greatness, and the land will yield fruit that shall be the splendor and the pride of the Israelites that are left. All Sion's remnant, all that survive in Jerusalem, will be entitled to the name of holy ones; these alone, among the inhabitants of Jerusalem, are destined to live on when the Lord sweeps away the guilt of Sion's women-folk, and washes Jerusalem clean from the blood that stains her, with the searing breath of His judgment. And all over Mount Sion, the place where men invoke His name, the Lord will create cloud by day and smoke that reflects

a glow of fire by night, a veil for all that glory. There will be a canopy to shade them from the day's heat, a refuge of shelter from storm and rain.

CANTICLE

A friend I love well had a vineyard in a corner of his ground, that was all fruitfulness. He fenced it in, and dug round about it, and he planted a vine of sorec, and he built a tower in the middle. And he set up a wine-press in it; for the vineyard of the Lord of Hosts is the house of Israel.

All stand up.

Let us pray.

Here the priest says, **FLECTAMUS GENUA** and all kneel. When he says, **LEVATE**, all rise.

PRAYER

O God, Who by the voice of saintly prophets hast made it clear that in all the children of Thy Church everywhere throughout Thy kingdom, Thou art the sower of good seed and the cultivator of choice vine-shoots; grant to thy peoples whom Thou namest Thy vineyards and Thy crops, that when the rubbish of thorns and briars has been cleared away, they may bring worthy and abundant fruit:

Through our Lord Jesus Christ Thy Son, Who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

R: Amen.

Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

Amen.

FOURTH READING which is a warning from Moses to the Israelites (and to us) that even God's chosen people can fall.

At this time: Moses put the song in writing, and taught it to the men of Israel. The Lord also gave a charge to Josue, the son of Nun: Play the man, and keep thy courage high; it is thy task to settle sons of Israel in the land I have promised to give them, and I will be with thee in the doing of it. And now, when Moses had finished his work of setting forth the terms of this law in a book, he gave orders to the Levites, that carried the ark of the Lord, what they should do with it. Take this book, he said, and lay it up by the side of the ark that bears witness of the Lord's covenant, to vindicate Him against you. I know well how rebellious you are, how stiff-necked; even in my life-time, and in spite of my presence among you, you have always been rebelling against the Lord; and when I am dead, worse must follow. Summon the elders and counsellors among all the tribes, and let me say my say in their hearing; let me call upon heaven and earth

to bear witness against them. I know well enough that when I am dead you will ruin all, and it will not be long before you stray from the path I have showed you; and I know that when the Lord sees you living amiss, and provoking His anger by your doings, calamity will fall upon you in the end. And so Moses, with the whole assembly of Israel listening to him, pronounced the words of the song which follows, never pausing until it was all finished.

CANTICLE

Listen. O heaven, and I will speak: and let the earth give ear to these words of mine. Let my speech be awaited like rain; and my words descend like dew. Like a shower upon the turf, and like snow upon dried grass: because I will invoke the name of the Lord. Praise the greatness of our God: God's works are perfect, and all His ways are just. God is faithful, in Him there is no iniquity: the Lord is just and holy.

All stand up.

Let us pray.

Here the priest says, **FLECTAMUS GENUA** and all kneel. When he says, **LEVATE**, all rise.

PRAYER

God, who exaltest the humble and upholdest the righteous, Who wast pleased through Thy holy servant Moses to instruct Thy people by the chanting of Thy sacred song, so that their repetition of Thy law might serve for our own guidance also: exert Thy might over the whole magnitude of Christian peoples. Give joy; diminish fear. Blot out the sins of all men by Thy forgiveness; and let the vengeance that was threatened be turned into salvation:

Through our Lord Jesus Christ Thy Son, Who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

R: Amen.

Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia saecula saeculorum. Amen.

FIRST PART OF THE LITANY OF THE SAINTS

All in the church kneel and answer.

Chanters or Priest

Kyrie, eleison.

Lord have mercy.

Kyrie, eleison, Christe, audi nos.

Lord, have mercy, Christ hear us.

All respond

Christe, eleison.

Christ have mercy.

Christe, exaudi nos.

Christ, graciously hear us.

Chanters or Priest

Pater de caelis, Deus,
God, the heavenly Father,
Fili, Redemptor mundi,
Deus,
God, the Son, Redeemer of the
world,

Spiritus Sancte, Deus,
God, the Holy Spirit,

Sancta Trinitas, unus

Deus,
Holy Trinity, one God,

Sancta Maria,
Holy Mary,

Sancta Dei Genitrix,
Holy Mother of God,

Sancta Virgo virginum,
Holy Virgin of virgins,

Sancte Michael,
St. Michael,

Sancte Gabriel,
St. Gabriel,

Sancte Raphael,
St. Raphael,

Omnes sancti Angeli et
Archangeli,

All holy Angels and Archangels,

Omnes sancti beatorum

Spirituum ordines,
All holy orders of blessed Spirits,

Sancte Joannes Baptista
St. John the Baptist,

Sancte Joseph,
St. Joseph,

Omnes sancti Patriarchae
et Prophetæ,

All holy Patriarchs and Prophets,

Sancte Petre,
St. Peter,

Sancte Paule,
St. Paul,

Sancte Andrea,
St. Andrew,

All respond

miserere nobis.
have mercy on us.
miserere nobis.

have mercy on us.

miserere nobis.
have mercy on us.
miserere nobis.

have mercy on us.

Ora pro nobis.
Pray for us.

Ora pro nobis.
Pray for us.

Ora pro nobis.
Pray for us.

Ora pro nobis.
Pray for us.

Ora pro nobis.
Pray for us.

Ora pro nobis.
Pray for us.

Orate pro nobis.
Pray for us.

Orate pro nobis.

Pray for us.

Ora pro nobis.
Pray for us.

Ora pro nobis.
Pray for us.

Orate pro nobis.

Pray for us.

Ora pro nobis.
Pray for us.

Ora pro nobis.
Pray for us.

Ora pro nobis.
Pray for us.

Chanters or Priest

Sancte Joannes,
St. John,

Omnes sancti Apostoli et
Evangelistae,
All holy Apostles and Evangelists,
Omnes sancti Discipuli

Domini,
All the Lord's holy Disciples,

Sancte Stephane,
St. Stephen,

Sancte Laurenti,
St. Lawrence,

Sancte Vincenti,
St. Vincent,

Omnes sancti Martyres,
All holy Martyrs,

Sancte Silvester,
St. Sylvester,

Sancte Gregori,
St. Gregory,

Sancti Augustine,
St. Augustine,

Omnes sancti Pontifices et
Confessores,

All holy Bishops and Confessors,

Omnes sancti Doctores,
All holy Doctors,

Sancte Antoni,-
St. Anthony,

Sancte Benedicte,
St. Benedict,

Sancte Dominice,
St. Dominic,

Sancte Francisce,
St. Francis,

Omnes sancti Sacerdotes
et Levitae,

All holy Priests and Clerics,

Omnes sancti Monachi et
Eremitae,

All holy Monks and Hermits,
Sancta Maria Magdalena,
St. Mary Magdalene,

All respond

Ora pro nobis.
Pray for us.

Orate pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

pray for us.

Ora pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Chanters or Priest

Sancta Agnes,

St. Agnes,

Sancta Caecilia,

St. Cecilia,

Sancta Agatha,

St. Agatha,

Sancta Anastasia,

St. Anastasia,

Omnes sanctae Virgines et

Viduae,

All holy Virgins and Widows,

Omnes Sancti et Sanctae

Dei,

All you Saints of God,

All respond

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Intercedite pro nobis.

Intercede for us.

THE BLESSING OF THE BAPTISMAL WATER

Meanwhile all is made ready for the blessing of the water in front of the Easter Candle. The priest stands facing the people, saying:

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

PRAYER

Almighty and eternal God, let Thy great and present mercy be felt in this sacramental rite; send forth the spirit of adoption to regenerate those who are born anew of the baptismal waters, so that the work of our humble ministry may be perfected by the operation of Thy power:

Through our Lord Jesus Christ Thy Son, Who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

R: Amen.

Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

Amen.

The priest then raises his voice to the tone of the preface: all answer.

P: The Lord be with you.

R: And with you.

P: Lift up your hearts.

R: We lift our hearts to the Lord.

P: Let us give thanks to the Lord our God.

R: That is right and just.

Dominus vobiscum.

Et cum spiritu tuo.

Sursam corda.

Habemus ad Dominium.

Gratias agamus Domino Deo nostro.

Dignum et justum est.

Right indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to Thee, O Lord, holy Father, almighty everlasting God by Whose unseen power the wondrous effect of Thy sacraments is wrought. Unworthy as we are to perform so great a rite, do not withdraw the gifts of Thy favor, but incline the ears of Thy goodness even to our prayers. O God, Whose Spirit in the very first beginnings of the world did brood over the waters, giving the element of water, even in its origin, the power to sanctify: Who by water didst wash away the crimes of a guilty world, and by the outpouring of the flood didst signify regeneration, so that one and the same element might have the mysterious power to make an end of vice and a beginning of virtue; look down, O Lord, upon the face of Thy Church and multiply within her Thy acts of regeneration; Thou who makest Thy city glad by the flowing torrent of Thy grace and openest to the whole world the font of baptism for the renewal of the nations, so that under Thy great dominion they may receive from the Holy Ghost the grace of Thy only-begotten Son.

The priest divides the water with his hand in the form of a Cross and says:

May this water, prepared for the rebirth of men, be rendered fruitful by the secret inpouring of His divine power; may a heavenly offspring, conceived in holiness and re-born into a new creation, come forth from the stainless womb of this divine font; and may all, however distinguished by age in time or sex in body, be brought forth into one new infancy by the motherhood of grace. Begone then every unclean spirit at Thy bidding, Lord; begone all wicked and satanic wiles. Let no power of opposition intrude here, or spread its snares about this place, or creep into it by stealth, or taint it by its poison.

He now touches the water with his hand and says:

May this holy and innocent creature be free from all the enemy's assaults and cleansed by the removal of all wickedness. Be this a fount of life, a water of new birth, a purifying stream, so that all who are to be washed in this bath of salvation may, by the working of the Holy Spirit within them, obtain the grace of perfect cleansing.

Making the sign of the Cross three times over the water, he says:

Therefore I bless thee, water, God's creature, by the living God, by the true God, by the holy God; by that God, Whose word in the beginning separated thee from the dry land, and whose Spirit brooded over thee.

Here he parts the water and scatters it toward the four corners of the earth, saying:

Who caused thee to flow from a well in paradise and bade thee water the whole earth in four streams. Who, when thou wast bitter in the wilderness, poured sweetness into thee, making thee fit to drink, and brought thee out of a rock to quench His people's thirst. I bless thee, too, through Jesus Christ, His only Son, our Lord, Who in Cana of Galilee, by a wondrous miracle, changed thee into wine; Whose feet walked upon thee, and Who was baptized in thee by John in Jordan; who made thee flow out of His side, together with His blood; and commanded His disciples that believers should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Almighty God, in Thy mercy stand by us who are observing this commandment: let thy gracious breath be upon us.

The priest breathes upon the water in the form of a Cross three times and says:

With Thy own lips bless this pure water, so that besides its natural power of cleansing bodies, it may have the effect of purifying souls.

The priest now lowers the Easter Candle into the water three times while singing, each time in a higher pitch:

May the power of the Holy Ghost descend into this brimming font.

The priest breathes three times upon the water, down the center, to the left and to the right (i.e., over the whole expanse of water), and sings:

And may it make the whole substance of this water fruitful in regenerative power.

The Candle is taken from the water and the chant continues:

Here may all stain of sin be wiped away. Here let human nature, created in Thy likeness, and recreated to the honor of its maker, be cleansed of all ancestral defilement, so that every man who enters into this sacrament of regeneration may be born again into a new childhood of true innocence.

Through our Lord Jesus Christ, Thy Son: Who will come to judge the living, and the dead, and the world by fire.

Per Dominum nostrum Jesum Christum Filium tuum, qui venturus est judicare vivos et mortuos et mortuos et saeculum per ignem.

R: Amen.

Amen.

Easter water is now set aside with which to sprinkle the people after the renewal of their baptismal vows, and for the sprinkling of homes and other places. The priest then pours some of the Oil of the Catechumens into the water, saying:

Let this font be hallowed and made fruitful, by means of this saving oil, for those born anew in it into everlasting life.

R: Amen.

Amen.

He pours out a portion of the Holy Chrism, saying:

Let the inpouring of the chrism of our Lord Jesus Christ and of the Holy Ghost take place in the name of the holy Trinity.

R: Amen.

Amen.

Then he pours from both the Oil of Catechumens and Holy Chrism in the sign of the Cross, three times, saying:

And in like manner, may the chrism of consecration, the oil of unction, and the water of baptism, mingle together in the name of the Father, and of the Son, and of the Holy Ghost.

R: Amen.

Amen.

The oils are now mixed with the water.

(If baptism is to be administered, this is now done in the usual manner.)

Then the consecrated water is carried in solemn procession to the permanent baptismal font while a beautiful song from Psalm 41 is chanted.

O God, my whole soul longs for Thee, as a deer for running water. My whole soul thirsts for the living God: shall I never make my pilgrimage into God's presence? Morning and evening, I have known no other food than tears: daily must I listen to the taunt, where is thy God now?

After the water is poured into the font the priest says:

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

PRAYER

Let us pray.

Almighty everlasting God, look graciously upon the devotion of Thy people now to be re-born, who, like the hart panting for the stream, desires Thy waters; and mercifully grant that through the rite of baptism their thirsting faith may bring them holiness of body and soul:

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

The priest incenses the font. Then the procession returns to the sanctuary for

THE RENEWAL OF THE BAPTISMAL PROMISES

The priest puts on a white cope and facing the people he begins:

On this most sacred night, dearly beloved brethren, holy Mother Church, meditating on the death and burial of our Lord Jesus Christ, again lovingly keeps a vigil for Him; and while waiting for His glorious resurrection she rejoices exceedingly.

But since, as the Apostle teaches, we are buried with Christ by baptism unto death, it behooves us so to walk in newness of life, knowing that our old man has been crucified along with Christ, that we may no longer serve sin. Let us, for that reason, consider that we are truly dead to sin but alive to God, in Christ Jesus our Lord.

Wherefore, dearly beloved brethren, now that the Lenten period of good works is completed, let us renew the promises of holy baptism, wherein we once renounced Satan and his works, as also the world, which is God's enemy, promising to serve God faithfully in the holy Catholic Church.

Therefore:

Priest: Do you renounce Satan?

People: We do renounce him.

Priest: And all of his works?

People: We do renounce them.

Priest: And all his delight?

People: We do renounce it.

Priest: Do you believe in God, the Father Almighty, Creator of heaven and earth?

People: We do believe.

Priest: Do you believe in Jesus Christ, His only-begotten Son, our Lord, Who suffered and died?

People: We do believe.

Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting?

People: We do believe.

Priest: Now, let us pray all together to God as our Lord Jesus Christ taught us to pray.

People: Our Father . . .

Priest: And may the omnipotent God Himself, Father of our Lord Jesus Christ, Who regenerated us of water and the Holy Spirit, and granted us remission of sins, keep us by His grace in the same Jesus Christ our Lord unto life everlasting.

People: Amen.

The people are now sprinkled with Easter water, as a reminder of their own baptism.

THE SECOND PART OF THE LITANY

Chanters or Priest

Propitius esto,
Be merciful,**Propitius esto,**
Be merciful,**Ab omni malo,**
From every evil,**Ab omni peccato,**
From every sin,**A morte perpetua,**
From everlasting death,**Per mysterium sanctae incarnationis**
tuae,

By the mystery of Thy holy incarnation,

Per adventum tuum,
By Thy coming,**Per nativitatem tuam,**
By Thy birth,**Per baptismum et sanctum jejunium**
tuum,

By Thy baptism and holy fasting,

Per crucem et passionem tuam,
By Thy Cross and suffering,**Per mortem et sepulturam tuam,**
By Thy death and burial,**Per sanctam resurrectionem tuam,**
By Thy holy resurrection,**Per admirabilem ascensionem tuam,**
By Thy wonderful ascension,**Per adventum Spiritus Sancti Paracliti,**
By the coming of the Holy Spirit, the Paraclete,**In die judicii,**
On the day of judgment,**Peccatores,**
We sinners,**Ut nobis parcas,**
That Thou spare us,**Ut Ecclesiam tuam sanctam**
regere et conservare digneris,
That it may please Thee to govern
and preserve Thy holy Church,

All respond

parce nobis, Domine.
spare us, O Lord.**exaudi nos, Domine.**
hear and heed us, O Lord.All
respond**libera**
nos,
DomineLord,
deliver
us.**te rogamus, audi nos.**
we beseech Thee, hear us.**te rogamus, audi nos.**
we beseech Thee, hear us.**te rogamus, audi nos.**
we beseech Thee, hear us.

Ut domnum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,

That it may please Thee to preserve in holy religion the Pope, and all Clerics in holy orders,

Ut inimicos sanctae Ecclesiae humiliare digneris,

That it may please Thee to humble the enemies of holy Church,

Ut regibus et principibus christianis pacem et veram concordiam donare digneris,

That it may please Thee to give peace and true concord to Christian kings and princes,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

That it may please Thee to strengthen and preserve us in Thy holy service,

Ut omnibus benefactoribus nostris semper eterna bona retribuas,

That it may please Thee to reward all our benefactors with eternal blessings,

Ut fructus terrae dare et conservare digneris,
That it may please Thee to give and preserve the fruits of the earth,

Ut omnibus fidelibus defunctis requiem aeternam donare digneris,

That it may please Thee to grant eternal rest to all the faithful departed,

Ut nos exaudire digneris,
That it may please Thee to heed us,

P: Agnus Dei, qui tollis peccata mundi,
Lamb of God, who takest away the sins of the world,

R: parce nobis, Domine.
spare us, O Lord.

P: Agnus Dei, qui tollis peccata mundi,
Lamb of God, who takest away the sins of the world,

R: exaudi nos, Domine.
graciously hear us, O Lord.

P: Agnus Dei, qui tollis peccata mundi,
Lamb of God, who takest away the sins of the world,

R: miserere nobis.
have mercy on us.

P: Christe, audi nos..
Christ, hear us.

R: Christe, exaudi nos.
Christ, graciously hear us:

All
respond
te
rogamus,
audi
nos

we
beseech
Thee,
hear
us.

THE EASTER VIGIL MASS

At the end of the Litany the choir and congregation continue with the **KYRIE** of the Mass on page 5 while the priest ascends the altar. The Prayers at the foot of the altar are omitted.

Continue with Gloria on page 5

As the priest solemnly intones the **GLORIA**, the bells are rung and the organ is played. The veils are also removed from the images throughout the Church.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

COLLECT

O God, Who dost irradiate this sacred night with the glory of our Lord's Resurrection, preserve in the new children of this family the spirit of sonship Thou hast given them, so that they may be renewed in body and soul and may render Thee pure service: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

EPISTLE

Brethren: Risen, then, with Christ, you must lift your thoughts above, where Christ now sits at the right hand of God. You must be heavenly-minded, not earthly-minded; you have undergone death, and your life is hidden away now with Christ in God. Christ is your life, and when He is made manifest, you too will be made manifest in glory with Him.

R: Thanks be to God.

Deo Gratias.

The celebrant then intones the great Easter **ALLELUIA**:

To which all in the church answer ALLELUIA, using the same melody. This is then repeated twice more, each time on a higher pitch. The choir continues with the following:

Give thanks to the Lord; the Lord is gracious, His mercy endures for ever. Praise the Lord, all you nations: let all peoples of the world do Him honor. Abundant has His mercy been towards us; the Lord remains true to His word forever.

Continue with "Cleanse my heart . . ." on page 5

GOSPEL

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Continuation of the Holy
GOSPEL according to Matthew.

**Sequentia sancti Evangelii
secundum Matthaeum.**

R: Glory to Thee, Lord.

Gloria tibi, Domine.

On the night after the sabbath, at the hour when dawn broke on the first day of the week, Mary Magdalene and the other Mary came near to contemplate the tomb. And suddenly there was a great trembling of the earth, because an angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it; his face shone like lightning, and his garments were white as snow; so that the guards trembled for fear of him, and were like dead men. But the angel said openly to the women, "You need not be afraid; I know well that you have come to look for Jesus of Nazareth, the man who was crucified. He is not here; He has risen, as He told you. Come and see the place where the Lord was buried. You must go in haste, and tell His disciples that He has risen from the dead and now He is going on before you into Galilee, where you shall have sight of Him. That is my message to you."

R: Praise to Thee, Christ.

Laus tibi, Christi.

NO CREED is said, and there is no Offertory Antiphon.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

P: Let us pray.

Oremus.

Continue with Offertory Prayers on page 6

SECRET

Accept, we pray Thee, Lord, Thy people's prayers and sacrificial gifts; and let the work begun here in our Easter rites bring us eternal healing at Thy hand: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, One God.

PREFACE

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

P: Lift up your hearts.

Sursum corda.

R: We lift our hearts to the Lord.

Habemus ad Dominum.

P: Let us give thanks to the Lord our God.

Gratias agamus Domino Deo nostro.

R: That is right and just.

Dignum et justum est.

Right indeed it is and just, proper and for our welfare to praise Thee, Lord, at all times, but more triumphantly than ever on this night, when Christ our Passover was sacrificed. For He is the true Lamb Who has taken away the sins of the world: He Who by dying has brought our death to naught, and by rising again has restored us to

life. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of Thee, singing:

Holy, Holy, Holy Lord God of hosts! Thy glory fills all heaven and earth. Hosanna in the heaven above! Blessed is He Who comes in the name of the Lord. Hosanna in the heaven above!

Continue with the Canon of the Mass on page 8

After the distribution of Communion, the following is chanted as the Lauds of Easter:

Alleluia, alleluia, alleluia.

Praise the Lord in His sanctuary,
praise Him in the firmament of His strength.

Praise Him for His mighty deeds,
praise Him for His sovereign majesty.

Praise Him with the blast of the trumpet,
praise Him with lyre and harp.

Praise Him with timbrel and dance,
praise Him with strings and pipe.

Praise Him with sounding cymbals,
praise Him with clanging cymbals.

Let everything that has breath
praise the Lord!

Glory be to the Father, and to the Son,
and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be,
world without end. Amen.

Alleluia, alleluia, alleluia.

Here the priest intones the antiphon for the Benedictus:

At early dawn,

The choir continues:

On the first day of the week, they come to the tomb, after the sun has risen, alleluia.

THE BENEDICTUS

Blessed be the Lord, the God of Israel; He has visited His people and wrought their redemption.

He has raised up a scepter of salvation for us among the posterity of His servant David.

According to the promise which He made by the lips of holy men that have been His prophets from the beginning.

Salvation from our enemies, and from the hand of all those who hate us.

So He would carry out His merciful design towards our fathers, by remembering His holy covenant.

He had sworn an oath to our father Abraham, that He would enable us To live without fear in His service, delivered from the hand of our enemies,

Passing all our days in holiness, and approved in His sight.

And thou, my child, wilt be known for a prophet of the most High, going before the Lord, to clear His way for him:

Thou wilt make known to His people the salvation that is to release them from their sins.

Such is the merciful kindness of our God, which has bidden Him come to us, like a dawning from on high:

To give light to those who live in darkness, in the shadow of death, and to guide our feet into the way of peace,

Glory be to the Father, and to the Son,
and to the Holy Spirit.

As it was in the beginning, is now and ever shall be,
world without end. Amen.

At early dawn, on the first day of the week, they come to the tomb, after the sun has risen, alleluia.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

PRAYER

Let us pray.

Pour into us the Spirit of Thy love, O Lord, so that we whose hunger Thou hast satisfied with Thy Easter sacrament may, by Thy loving kindness, be made one in heart: Through our Lord, Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, One God:

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

P: **I-te mis-sa est, al-le-lu-ia, al-le-lu-ia.**
Go, this is the dismissal, alleluia, alleluia.

R: **De-o gra-ti-as. al-le-lu-ia, a-le-lu-ia.**
Thanks be to God, alleluia, alleluia.

The Mass ends with the usual last blessing. The Last Gospel is omitted.

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